AN

ESSAY

To the Explaining of the

REVELATION.

WHEREIN,

Amongſt other things of great moment, is clearly proved, that by the *Beaſt* is meant an *Univerſal Monarch* which ſhall hereafter ariſe out of the *Roman* Empire.

That there ſhall be a Fifth Kingdom upon the Earth, (namely, that of the *Saints*) together with the manner thereof.

And that the *New Jeruſalem* is a City properly ſo called, which God hath reſerved in Heaven for the *Saints*.

Revel. 1. 3. *Bleſſed is he that readeth, and they that hear the words of this Prophecy, and keep thoſe things which are written therein.*

Prov. 30. 5, 6. *Every word of God is pure——*
Add thou not unto his words, leſt he reprove thee, and thou be found a Liar.

LONDON,
Printed by *Henry Hills*, and are to be ſold by *George Sawbridge* dwelling on *Ludgate-hill* at the Sign of the *Bible*. 1661.

A PREFACE TO THE READER.

THE Revelation *is the most excellent of the Prophetick Books contained in the Scripture, as being the Abstract of them all; and therefore (as the best things are most liable to abuse,) it hath been shamefully intreated by the greatest part of those; that have undertaken to explain the same. For it seemeth by their Expositions, that they imagine this to be such a Portion of holy Writ, whereon men are onely to exercise their Fancies, and to suspend the use of Reason whilest they inquire into the sense thereof. Neither did I ever finde such monstrous Interpretations imposed on any other Book, whether sacred or profane. For instance, when* John *doth in the first Chapter wish Grace and Peace to the seven Churches of* Asia, from the seven Spirits that are before the Throne of God, *by these (say they) is meant the holy Spirit, who is said to be seven, either because of his manifold operations, or because he wrought in the seven Churches. But by what instance taken out of any Authour, either sacred or profane, can they avouch such an Interpretation? Who ever heard that a single person (as the holy Spirit is) should either for his many Works, or for his work-*

ing in ſundry places, be termed Seven? And how ſhould any man ever reach the meaning of our word, if took to our ſelves the liberty of ſpeaking thus? Again, when it is in the 11. *Chapter ſpoken of* two Witneſſes, *theſe (ſay they) are the* Old *and* New Teſtament, *or Magiſtracy and Miniſtry. But where in the Scripture are two Witneſſes that propheſie, or two Prophets (for ſo the Witneſſes are there in the* 10. *Verſe expreſly ſtyled) put otherwiſe than for two men endued with a prophetick ſpirit? Yea, can it without the greateſt abſurdity be ſaid of any but two men, that* they propheſie clad in Sackcloth? *that* if any one goeth about to hurt them, Fire iſſueth out of their Mouths and devoureth their Adverſaries? *that* they have Power to ſhut Heaven, and turn the Waters into Blood, and ſmite the Earth with every Plague as often as they pleaſe? *that* when they have finiſhed their Teſtimony, they are killed, and their dead Bodies lie three Days and an half in the Street of a certain City? *In fine, that* after the three Days and an half the Spirit of Life from God enters into them, ſo that they ſtand upon their Feet, and afterwards aſcend up into Heaven, in a Cloud, whileſt their Adverſaries ſtand looking on them? *Is it poſsible for the wit of man with any congruity to Reaſon, and to the words of the Text, to draw theſe things either to the* Old *and* New Teſtament, *or to the Magiſtracy and Miniſtry? Grant once that we may with our myſtical Interpretations evade the literal Truth of things ſo plainly delivered in the Scripture, I would fain know what certainty is to be had there, or how any thing ſhould ever be proved from thence? Likewiſe we are told in the Hiſtory of the two Witneſſes, that* they ſhall propheſie a thouſand two hundred and ſixty Days. *This term of time (ſay they) ſignifieth a thouſand two hundred and ſixty Years: a Day, according to the uſage of the Prophets, being put for a Year to which purpoſe they allege:* Numb. 14. 33, 34. *where it is ſaid,* Your Children ſhall wander in the Wilderneſs forty Years, and bear your Whore-

Whoredoms, untill your Carcaſes be waſted in the Wilderneſs. After the number of the Days in the which ye ſearched the Land, even forty Days (each Day for a Year) ſhall ye bear your iniquities, even forty Years. And *Ezek.* 4.5,6. *where it is ſaid,* I have laid upon thee the Years of their iniquity, according to the number of the Days, three hundred and ninety Days, ſo ſhalt thou bear the iniquity of the Houſe of *Iſrael.* And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the Houſe of *Judah* forty Days: I have appointed thee each Day for a Year. *But in neither of theſe two places are Days to be drawn out into Years. Otherwiſe when it is ſaid in* Numbers, *that the* Iſraelites *were forty Days a ſearching the Land of* Canaan, *we muſt underſtand that they ſpent forty Years about it: which every one ſeeth to be abſurd. Likewiſe when* Ezekiel *lay upon his left ſide three hundred and ninety Days for the iniquity of* Iſrael, *and on his right ſide forty Days for the iniquity of* Judah, *by this reckoning he would have lien on his ſides four hundred and thirty Years. Wherefore the words in* Numbers *import no more, than that, whereas the* Iſraelites *had ſpent forty Days in ſearching the Land, their Children ſhould anſwerably thereunto wander forty Years in the Wilderneſs. So alſo doth the paſſage in* Ezekiel *ſignifie, that foraſmuch as* Iſrael *and* Judah *had now gone a whoring from God for the ſpace of four hundred and thirty Years, the Prophet ſhould accordingly lie four hundred and thirty Days upon his ſides, to bear their iniquity. I conclude therefore, that it is contrary both to Scripture and Reaſon to underſtand by the thouſand two hundred and ſixty Days that the Witneſſes ſhall propheſie, any other than ſuch Days as are properly ſo called, conſiſting of four and twenty Hours a piece. Finally, it is ſaid of the Carcaſes of the two Witneſſes, that* they ſhall lie unburied three Days and an half in the Street of the great City, where our Lord was ſlain, (*which is the moſt evident deſcription of* Jeruſalem,

ruſalem, *that can be given) this City (ſay they) is meant of* Rome, *becauſe our Lord was put to death by the* Roman *Power. 'Tis true indeed that a Deputy of the* Roman *Emperour did crucifie our Saviour Chriſt, but may it therefore be affirmed, that he was crucified at* Rome? *Are we wont to ſay that a thing is done at ſuch a place, when it is done onely by the Authority of him that hath his imperial Seat there? What man that was in his wits, did ever expreſs things in this manner? Certainly, did the* Revelation *ſpeak at ſuch a rate as theſe men imagine, it would be the moſt ridiculous piece that ever was penned, and the Authour thereof ſo far from being a Divine by way of excellency, (for ſo* John *of right is ſtyled) as that he would not deſerve a rank among ſober Writers. Neither am I a little troubled, when I ſee men thus to dally with the Word of God, and make choice of no fitter a ſubject, whereon to vent their follies, than this incomparable Prophecy.*

I have the more largely inſiſted upon the Hiſtory of the two Witneſſes, becauſe of the frequent injury offered to that part above all the reſt of the Revelation. *For if ſome Chriſtian State or Potentate cruſh any party whatſoever pretending to Religion, or ſome eminent perſons of the ſame, then it is preſently given out by the favourers of that party, that now the the* Beaſt *is riſen, hath ſlain the Witneſſes. Thus the ſacred Word of God, that was given to a far better purpoſe, muſt intereſs it ſelf in our private Quarrels, and be forced to ſpeak as we ſtand affected. But it will perhaps be here objected, that I who am ſo ready to obſerve the ſtrange gloſſes that other men impoſe on the Hiſtory of the two Witneſſes, ſeem not in the mean time to take notice how uncouth mine own opinion is concerning the* Beaſt *that ſlayeth them, whileſt I hold him (as appeareth by the following Treatiſe) to be ſuch a man as ſhall ariſe from the Dead to reign, before he embrueth his Hands in the Blood of the ſaid Witneſſes. To which I anſwer, that though my Tenet be ſtrange as to the Apprehenſions that Men*

generally

generally have touching the Beast, *yet is it very facile and obvious, if you respect the words of the Text it self. For seeing the Angel explaining the Mystery of the* Beast, *Chap.* 17. 9,10,11. *plainly telleth us, that he is a King, when* John *saith of the two Witnesses, Chap.* 11.7. *that* the Beast which ascendeth out of the bottomless Pit shall slay them; *what other sense can rationally be put upon the words, than that* the King, which is decyphered by the Beast, and ariseth from the Dead, shall kill the Witnesses? *And into what Absurdities must he plunge himself, that goeth about to fasten another meaning on the place! But of this matter I discourse at large in the ensuing Exposition, to which I refer the Reader for further satisfaction therein.*

Having thus given a taste of the exotick Interpretations that are usually forced upon the Revelation, *I will now open the original Causes from whence they proceed, reducing them to three Heads, namely, that men think the whole Book to be an Allegory, and to contain a Prediction of that which shall happen to the Churches in all Ages of the World, and to have for its principal scope the discovery of* Antichrist.

To the first of which three Particulars, I answer, that the Revelation *cannot be a meer Allegory, seeing it is fraught with Evangelical Precepts, Promises, and Threats, and also with sundry clear and evident passages touching the Exaltation and Government of Christ, the Universal Judgement, and the Glorification of the Saints in the* new Jerusalem; *which last being the chiefest point of all the Gospel, is no less than three times confirmed by the testimony, partly of Angels, and partly of God himself, which assureth us that the sayings recorded concerning the same, are* faithful and true. *Which (as I afterwards evince in mine Exposition) is no other, than if it had been said,* They are perspicuous and plain, and to be taken as the words sound.

To the second I say, that it is presumption for us to devise with our selves how much it is meet for God to discover touch-

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ing things to come, and ſo to change days into years, and years into ages, and particuler men into a ſucceſſion of men continued throughout many generations, as it hath been the cuſtom of interpreters to do: we ought rather to content our ſelves with what is recorded in the Scripture and to follow the plain doctrine thereof, as knowing that if God vouchſafed to foretell but one remarkable event, which was to happen in all the intermediate ſpace between the penning of this book and the conſummation of the world, it was a great favour, and which we could not have required of him. How much more then doth it become us to reſt ſatisfied, and thank Almighty God who hath been pleaſed to reveal ſo many choice ſecrets, as are contained in this book touching the ſtate of future times? whoſoever therefore ſhall conſider well the ſixth Chapter, *where the prediction of things to happen after the days of* Domitian, *(whoſe Tyranny had been hinted,* Chap. 3.10.*) doth begin and compare it with Hiſtory, ſhall finde that it reacheth no further than* Conſtantine *the great. Likewiſe the things foretold from the beginning of the ſeventh* Chapter *to the end of the nineteenth are all (ſave ſomewhat that ſhall happen before the death of the* Beaſt, *and whereof mention is made in the tenth* verſe *of the ſeventeenth* Chapter*) to be accompliſhed within the compaſs of that age wherein he ſhall riſe again from the dead. And of this I give a touch in the following expoſition. So that from the Reign of* Conſtantine *unto the age aforeſaid is a vaſt gap, without the intimation of any thing that ſhall intervene.*

To the third I anſwer, that if John *in penning the* Revelation *had intended to detect* Antichriſt, *he would no doubt have named him, elſe how could he expect that any man ſhould ever be able to fathome his meaning as to this matter. Which reaſon is the more forceible in that we ſee him ſo frequently make mention of* Antichriſt *in his Epiſtles. And would there (think ye) have been ſo deep ſilence concerning him throughout the* Revelation, *had* John *there deſigned to paint him*

him out more fully then before? But as men have been too quick ſighted in ſpying Antichriſt, *where he was not indeed to be found, ſo have they on the contrary been very purblinde when they came to thoſe places, wherein he was expoſed to open view. Wherefore that we may at length attain to the right notion of Antichriſt, let us mark in the firſt place that John did not by* Antichriſt *intend any particular perſon, but many deceivers: to which purpoſe let us hear what he ſaith,* 1 *Epiſtle* 4. 3, 4. This is that ſpirit of *Antichriſt*, whereof ye have heard that it ſhould come, and even now already is it in the world. Ye are of God, little children, and have overcome them. *The word* them, *as will eaſily appear by examining the circumſtances of the place, hath no other antecedent but* Antichriſt, *and therefore no ſingle perſon was meant by him. But if this allegation ſhould ſeem to any one to carry ſome doubt and uncertainty with it, the ſeventh* verſe *of the ſecond Epiſtle will ſoon remove all ſcruple, and clearly prove our aſſertion. For it is there ſaid,* Many deceivers are come into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is the deceiver (*ſo the Greek hath it*) and the Antichriſt. *In the next place, ſeeing it is now manifeſt that by the* Antichriſt *many deceivers are underſtood, let us ſearch out what manner of deceivers they muſt be, to whom this appellation agreeth. If we conſult with interpreters and obſerve how variouſly they define the* Antichriſt, *we ſhall be at a loſs concerning that which wee ſeek after, only we ſhall finde they ſo order the buſineſs, as that if they had a ſpight againſt any man upon a Religious accompt, they could transform him into* Antichriſt, *at their pleaſure. Wherefore leaving them, let us betake our ſelves again to the touchſtone of truth, the holy Scripture, and ſee how it defineth* Antichriſt. John *the only ſacred writer that is to guide us in this, as well as in the other particulars, deſcribing* Antichriſt Chap. 2. *of this firſt* Epiſtle, verſe 22. *doth (if his words be exactly rendred according to the Greek) ſpeak thus,* Who is the liar, but he that denieth that Jeſus is the Chriſt? this is the Antichriſt

that denieth the Father and the Son. *And* Chap 4. 3. *he ſaith thus,* Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God, and this is that ſpirit of Antichriſt. *And* Epiſt. 2. 7. (*which place was before quoted to another purpoſe*) *he ſaith,* Many deceivers are come into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is the deceiver and the Antichriſt. *From which teſtimonies it is evident, that only he who denieth* that Jeſus is the Chriſt, *or* that Jeſus Chriſt is come in the fleſh, *is an* Antichriſt. *What peeviſhneſs is it then that they who make the ſame confeſſion touching Chriſt and his coming in the fleſh, ſhould upon ſome other difference about* Religion *reproachfully term one another* Antichriſtians! *And how contrary is this to the determination of the Scripture it ſelf, which all ſhould make the rule of their words and actions!*

Theſe things being unfolded, it is an eaſie matter to perceive my deſign in writing this Eſſay, which is to enure men more cloſely to follow the Text of the holy ſcipture, as in other parts thereof, ſo eſpecially in the book of the Revelation, *where men are wont to be looſe and exorbitant in a more then ordinary manner, as if they ſtrove who ſhould depart furtheſt off from the literal ſenſe of that prophecy. For bearing in minde continually that rule of interpreting, which all that are of a ſound judgement readily admit,* That we are not to recede from the letter of the ſacred Text, without evident neceſſity, (*which is when the literal interpretation is repugnant either to our ſences, or to the ſcope of the place, or to a greater number of plain Texts to the contrary*) *I have* (*as I perſwade my ſelf*) *given a ſounder and clearer expoſition of this difficult prophecy then is commonly to be met with-all. I have alſo with the ſame labour cut off all thoſe forced and factious applications of things mentioned in the ſaid book to the Pope, which too juſtly render the reformed Religion ſuſpected to Papiſts, who are apt enaught to think that ſuch*

violent

violent wreſting of the Revelation, *to diſparage them, proceedeth from a want of ſolid Arguments to confute their Doctrine. For mine own part, there is no man that doth abominate all Popiſh Superſtitions more than my ſelf, nor is at a wider diſtance from them; yet doth not the deteſtation of them ſo tranſport me, as that I am thereby induced to abuſe the holy Scripture, to the end I may render Papiſts more odious. For ſuch a way of proceeding is wont to work a contrary effect, cauſing men, when they once perceive the Papiſts to be ſo palpably wronged, to imagine that their Religion is wholly true and harmleſs, otherwiſe what need was there of ſo far fetched Allegations to diſgrace them? I have further obſerved, that there is hardly found amongſt us any man of unſound Principles in matter of Religion, but preſently calleth in the* Revelation *to his aid, torturing the rare Myſteries thereof to get ſomething out of them, that may give a colour to his Abſurdities. Wherefore I made this account with my ſelf, that by opening a way to the plain and genuine underſtanding of that Book, I might poſſibly give a check to ſuch groundleſs fancies, and hinder them from peſtering the World without controll in the time to come. I deſire therefore all that ſhall light on this Eſſay to peruſe it with patience, and not paſs ſentence thereon untill they have read it quite through, and well conſidered the connexion of the ſeveral parts thereof, and the congruity of the things therein delivered, both with Scripture and Reaſon: and if they perceive the worth and ſovereign uſe of the many ſecrets therein diſcovered, let them give the whole glory of them unto God, who is the Father of Lights, both of that wherewith the Pen-men of the holy Scripture, and alſo of that wherewith the ſound Interpreters of the ſame are enlightned.*

READER, forasmuch as here remaineth an empty page, and some few faults escaped in the printing of this book, I have thought fit here to insert them, that being taken notice of in the beginning, the Book might be run over without any rub in the way.

ERRATA.

Pag. 2. for *were* r. *are*. pag. 14. l. 9. for *then* r. *them*. pag. 37. l. 21. for *not are* r. *are not*.

AN

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REVELATION.

Chap. 13. Verſ. 1.

And I ſtood upon the Sand of the Sea, and ſaw a Beaſt riſe up out of the Sea, having ſeven Heads, and ten Horns, and upon his Horns ten Crowns, and upon his Heads the name of Blaſphemie.

The Expoſition.

BY the Beaſt here mentioned is to be underſtood a Man, according to the Expoſition of *John* himſelf, who ſaith in the 18. Verſe of this Chapter, *Here is wiſdom, let him that hath underſtanding count the number of the Beaſt, for it is the number of a Man.* For if the Number of the Beaſt be the Number of a Man, by the Beaſt muſt

needs be meant a Man, otherwiſe his Number would be the Number of ſomething elſe, and not of a Man. Again, the Beaſt ſignifieth ſuch a Man as ſhall be alſo a King, and that an univerſal one. A King, becauſe it is ſaid *Chap.*16.10. that *the fifth Angel poured out his Vial upon the Throne* (ſo it is in the *Greek*) *of the Beaſt.* For if the Beaſt hath a Throne, he is a King, it being proper to Kings to ſit upon Thrones. Thus the four and twenty Elders, which *Chap.*4.4. are ſaid to ſit upon Thrones, do *Chap.*5.10. acknowledge themſelves to have been made Kings. Yea, it is ſubjoyned in the fore-cited paſſage, *Chap.*16.10. that *the Kingdom of the Beaſt was darkened.* But if his Kingdom was darkened, then it undeniably followeth that he is a King, in as much as a Kingdom and a King are Relatives.

But it is yet ſuperabundantly manifeſt, that by the Beaſt is meant a King, from the Expoſition of the Angel, *Chap.*17.10,11. where he ſaith, *And there were ſeven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace. And the Beaſt that was and is not, even he is the eighth, and is of the ſeven.* When he here ſaith, after he had ſpoken of ſeven Kings, that the Beaſt is the eighth, it muſt of neceſſity be meant the eighth King. Now that this King is to be an univerſal one, appeareth from the 7. Verſe of this Chapter, where it is ſaid of him, diſguized under the name of the Beaſt, that *Power* (Greek *Authority*) *was given him over all kindreds, and tongues, and nations.* Yea, the univerſal Monarchy of the Beaſt is ſufficiently hinted to us by his riſing out of the Sea. For if by *Waters* according to the Interpretation given by the Angel, *Chap.* 17.15. are meant *Peoples, and multitudes, and nations, and tongues,* then ſuitably by the *Sea,* which is the general confluence of the Waters, ought to be underſtood the univerſality of Mankinde concurring to the advancement

of

of that universal Monarch, decyphered by the Beast. This Interpretation of mine is further confirmed by the seventh Chapter of *Daniel*, where the Angel, explaining to him the Vision of the four great Beasts that came up out of the Sea, saith *Vers.* 17. *These great Beasts, which are four, are four Kings which shall arise out of the Earth.* But those four Kings (as every one that is acquainted with History can tell) are the Founders of the four universal Kingdoms, namely, *Nebuchadnezzar* of the *Caldean*, *Cyrus* of the *Persian*, *Alexander* of the *Greek*, *Julius Cæsar* of the *Roman*.

When it is further said, that *the Beast had seven Heads and ten Horns*, by the seven Heads (according to the Interpretation of the Angel, *Chap.* 17 9,10.) are meant seven Hills, whereon *Rome* (the Birth-place of the Beast, as I shall hereafter prove) is seated: and by the ten Horns (as the same Interpreter goeth on to explain it, Verse the 12. of the fore-said Chapter) are meant ten Kings, which shall receive authority as Kings for a while with the Beast.

And indeed the Crowns that are upon the Horns, do of themselves without any Interpretation sufficiently signifie that by the Horns Kings are understood. But of these things more largely, when we come to the explication of the Chapter aforesaid.

Finally, as for the name of *Blasphemy*, that was upon the seven Heads of the Beast, had it been the will of God that we should know it, he would have caused *John* to set it down. But seeing it is neither here nor elsewhere expressed, or so much as hinted, we should be content to be ignorant thereof, and not betray the impatient disposition of our mindes by ghessing at it.

Verſ. 2. And the Beaſt which I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power, and his Seat, and great Authority.

So great is the fierceneſs of the Beaſt (whereby, as I before proved, an univerſal Monarch is underſtood) that it is compoſed of ſundry Beaſts, his Body being like to that of a Leopard, whoſe ſwiftneſs in ſeiſing on the Prey is noted in the Scripture, *Hab.* 1. 8. *Their Horſes are ſwifter than the Leopards:* as alſo his lying in wait, *Hoſ.* 13. 7. *As a Leopard by the way will I obſerve them.* His Feet or Paws are like to thoſe of a Bear; whoſe chief ſtrength conſiſteth in his Paws, 1 *Sam.* 17. 37. *The Lord that delivered me from the Paw of the Bear.* His Mouth is like to that of a Lion, whoſe ravening with his Mouth is alſo marked in the Scripture, 2 *Tim.* 4. 17. *I was delivered out of the Mouth of a Lion.* Neither is this all, but the Dragon (whereby the Devil is to be underſtood, as *John* himſelf expoundeth it, *Chap.* 12. 9.) giveth to the Beaſt his Power, which being a Power above Nature, the Beaſt is thereby ſtrengthened to atchieve ſuch things, as no natural and humane Power can reach unto. The Devil alſo imparteth to the Beaſt his Throne, and conſequently his Dominion over the other evil Spirits, of whom he is called the Prince, *Matth.* 12. 24. But of this alſo we will ſpeak more in our Expoſition of the 16. Chapter. Finally, the Devil beſtoweth on the Beaſt great Authority, which being different from thoſe things that went before, is to be underſtood of Authority and Dominion over all the World, according to that of the 7. Verſe, where it is ſaid, that *Power* (Greek *Authority*, the ſame Word that is uſed here in the 2. Verſe) *was given him over all kin-*

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dreds, and tongues, and nations. Where by the the way it is to be obſerved, that the Authority of the Beaſt is no lawful Authority, nor Ordinance of God, as being given to him by the Devil; and therefore Men are no more obliged to ſubmit out of conſcience unto him, than unto the Devil that ſet him up: and accordingly when the Saints levy Arms againſt the Beaſt, and wage war with him, (though with ill ſucceſs, as being vanquiſhed by him in fight,) they do not ſin againſt God, nor break that holy Commandment of his delivered to them by the Apoſtle *Paul, Rom.* 13. 1, 2, *&c.*

Verſ. 3. And I ſaw one of his Heads, as it were wounded to death; and his deadly Wound was healed: and all the World wondred after the Beaſt.

It appeareth by this paſſage, that the Beaſt ſhall receive a deadly Wound, (whether in Battel, or by ſome other accident, is uncertain) and that the healing of this Wound ſhall cauſe all the World to admire him.

For who would not wonder at ſuch a King as being wounded unto death, is notwithſtanding afterwards cured, ſeeing this cannot be effected but by ſupernatural means? Thus when King *Hezekiah,* being ſick unto death, was reſtored to his health, the Cure was not wrought without a Miracle. Neither is there any ſufficient Reaſon can be rendered, why we ſhould depart from the Letter in the Interpretation of this place. But if it be here objected, that the Wound which the Beaſt receiveth in one of his Heads, ſeemeth not to concern him, and therefore neither is the Cure thereof likely to draw all the World into the admiration of him, in as much as the Heads are ſeven other Kings. I anſwer, that though the Heads do principally

cipally denote ſeven other Kings, yet this hindereth not but that one of them may in a leſs principal manner ſignifie him alſo. Yea, that it doth ſo we are aſſured by the Angels Interpretation, *Chap.*17.11. who ſaith, that the Beaſt *is the eighth (King) and is of the ſeven.* The expounding of which divine Riddle I reſerve for the Comment upon that place, where I will make it appear that it is the ſixth Head that repreſenteth the Beaſt, and conſequently we muſt here underſtand that Head to be wounded with the Sword. Nor is this any whit more ſtrange, than that the great Horn between the Eys of the He-Goat, *Dan.*8.5. ſhould ſignifie one and the ſame perſon with the Goat himſelf, as the Angel there ſhews it doth, *Verſ.*21. namely, *Alexander* the King of *Greece*, and the firſt King thereof, who ſubdued *Darius* the King of the *Medes* and *Perſians*, and ſo was the Goat that trampled on the Ram with two Horns there ſpoken of.

*Verſ.*4. And they worſhipped the Dragon which gave Power unto the Beaſt: and they worſhipped the Beaſt, ſaying, Who is like unto the Beaſt? who is able to make war with him?

In this Verſe is ſet forth the marvellous impiety of the whole World in the Reign of the Beaſt, for they ſhall not ſtick to worſhip the Devil, for inveſting the Beaſt with ſo vaſt Authority, and alſo the Beaſt that is ſet up by him, as judging no King in all the World like to him for greatneſs, nor able to wage war with him. Neither is this Worſhip of the Devil to be eſteemed ſuch a ſin, as that the Nature of Man cannot poſſibly be induced to commit it, otherwiſe the Devil would not have ſollicited our Saviour Chriſt thereunto, telling him, that if he would fall down

down and worſhip the Devil, all the Kingdoms of the World together with the glory thereof ſhould become his, *Luk.*4 6,7. For certainly the Devil is too ſubtil to propoſe ſuch a thing to our Saviour (the wiſeſt and ſtrongeſt Saint that ever was, or ſhall be) which is ſo enormous, that no Man though never ſo groſs and wicked, is capable of being drawn thereunto. I conclude therefore that this deteſtable wickedneſs of Worſhipping the Devil, will be put in practiſe, according to the very Letter, during the Reign of the Beaſt.

*Verſ.*5. And there was given unto him a Mouth ſpeaking great things, and blaſphemies; and power was given unto him to continue forty and two Moneths.

Theſe words imply, that the Beaſt, though otherwiſe of himſelf moſt impious, yet could not utter ſo great things, and blaſphemies, were he not animated by an extraordinary Power. For as it is elſewhere ſaid in the Scripture, that none can do ſuch or ſuch an act of Piety, unleſs it be given to him, and conſequently God doth in mercy enable him by the Power of his Holy Spirit: as Chriſt ſaith, that *none could come unto him, except it were given him of the Father, Joh.*6.65. And *Paul* ſaith, *Phil.*1. 29. *To you it is given in the behalf of Chriſt, not onely to believe in him, but alſo to ſuffer for him:* So the outragious blaſpheming of the Name of God, here ſpoken of, is ſo high a ſtrain of impiety, that were not the Beaſt incited and ſpirited thereunto by the working of Satan, he could in no wiſe reach unto it. The ſame is ſaid of his making war, (namely, with the Saints, as you have it, *Verſ.* 7. and *Dan.* 7, 25.) for the ſpace of forty two Moneths. For this being a more than ordinary act of Tyranny,

Tyranny, requireth the aſſiſtance of the Devil to ſtir up and ſtrengthen the Beaſt to perform it. As for the duration of this War with the Saints, which the Beaſt is ſaid to wage for the ſpace of forty two Moneths, ſeeing I have already proved, that by the Beaſt is meant a King, neither can any place be alledged out of the Scripture, where by Moneths are meant Moneths of Years, and not of Days onely; I collect, that the ſaid War ſhall laſt but three Years and an half.

*Verſ.*6. And he opened his mouth in Blaſphemy againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwelt in Heaven.

What the Beaſt had by the permiſſion of God received a Power to do, he here putteth in execution, blaſpheming the Name of God, and his Tabernacle. By which Tabernacle is meant the heavenly *Jeruſalem*, the place of Gods abode, as appeareth from *Chap.*21.2,3. For there when that holy City deſcendeth out of Heaven upon the new Earth, a voice is heard from Heaven, ſaying, *Behold, the Tabernacle of God is with men, and he ſhall dwell with them.* Which implyeth, that the heavenly *Jeruſalem* is the Tabernacle of God, wherein he will dwell with men. And this City is therefore called a Tabernacle, becauſe (contrary to the guize of other Cities) it removeth from place to place, as Tabernacles or Tents are wont to do. Neither is the Blaſphemy of the Beaſt terminated in God and his Tabernacle, but extendeth it ſelf to all thoſe dwelling in Heaven, namely, Chriſt and the holy Angels, which fully verifieth what *Paul* ſaith of this Beaſt, under the name of the *Man of Sin*, and *Son of Perdition*, namely, that *he ſhall exalt himſelf above every one that is called God*,

God, 2 Theſſ.2.4. For this Appellation of God is in the Scripture given both to the Father, and to his Son Chriſt Jeſus, and alſo to the holy Angels. See *Epheſ.1.17. The God of our Lord Jeſus Chriſt, the Father of glory. John 20.* 28. Thomas *anſwered and ſaid unto him,* (namely, *Jeſus Chriſt*) *My Lord, and my God. Zech.12.8. The houſe of* David *ſhall be as God, as the Angel of the Lord before them.*

Verſ.7. And it was given unto him to make war with the Saints, and to overcome them: and Power was given him over all Kindreds, and Tongues, and Nations.

The Beaſt hath Power given to him, not onely to make war with the Saints, (which by the way implyeth, that the Saints oppoſe him with Arms, for it is then rightly termed War, when Hoſtility is openly uſed on both ſides. See *Chap.12.7.*) but alſo to vanquiſh them in fight. And this is a thing very remarkable, giving us to underſtand, that the Saints, though fighting in a juſt Cauſe againſt the Beaſt, yet cannot prevail by force of Arms, in as much as the Beaſt is to be defeated by the divine Power of Chriſt their Captain, who will at length appear in the Heaven, riding upon a white Horſe, and by the Sword of his Mouth diſſipate the Beaſt and his Complices. See *Chap.19.11,15,20,21.* What is here further ſaid of the univerſal Monarchy of the Beaſt, is of it ſelf very plain, and hath been touched before, in the Expoſition of the firſt Verſe, ſo that I need not add any thing thereunto.

*Verſ.*8. And all that dwell upon the Earth ſhall worſhip him, whoſe Names are not written in the Book of Life of the Lamb ſlain from the Foundation of the World.

As the Kingdom of the Beaſt is univerſal, ſo is the Worſhip alſo, none amongſt all the Inhabitants of the Earth refuſing it, ſave they whoſe Names are written in the Book of Life. For they being appointed of God unto Salvation, are accordingly preſerved by him from committing ſo great impiety as to worſhip a King that openly blaſphemeth God, and was ſet up by the Devil. Furthermore, when the Book of Life is here ſaid to be the Lambs, it is becauſe God hath prepared it for him, (for *Moſes* of old teſtified, that God hath written ſuch a Book, *Exod.*32.32.) that he might know on whom to beſtow eternal Life. For ſeeing it was the will of God, that none ſhould have eternal Life, but they whom he had given unto Chriſt (as Chriſt himſelf witneſſeth, *John* 17.2. ſaying of himſelf to the Father, *As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him:*) and it was neceſſary that God ſhould by ſome means reveal to him who they were, that had been given to him, he choſe this way of Diſcovery, providing a Book of Life, wherein all their Names are written, by the inſpection whereof Chriſt might underſtand, who were to be ſaved. Thus Chriſt attaineth to the knowledge of the Decrees of God, touching ſundry other matters, by opening a Book ſealed with ſeven Seals, that was in the Hand of God, *Chap.*5. 1,8,9. And leſt any one ſhould think that this is to be taken in a figurative ſenſe, let him conſult the Prophecy of *Daniel*, where he ſhall finde an Angel plainly ſignifying

that

that the Decrees of God are set down in writing; for thus he saith to *Daniel*, *Chap.* 10. 21. being about to declare the purpose of God touching the Kingdoms of the World, *I will shew thee that which is noted in the Scripture of Truth.* It is further said in that passage of the *Revelation*, that is now under discussion, that *the Lamb (Christ Jesus) was slain from the Foundation of the World.* which must of necessity be understood of the purpose of God touching the Death of Christ, for Christ was actually slain in the Reign of *Tiberius Cæsar*, as the Scripture elsewhere testifieth.

Vers. 9. If any Man have an Ear, let him hear.

This Acclamation is never added in the Scripture, but when there hath preceded some notable thing, that requireth a more diligent reflexion to be made upon it. But what is more remarkable than this, that the constancy of the Saints, and their resolute denial to worship the Beast, (when all the World doth the contrary) is at no hand to be ascribed to the Saints themselves, (as men are apt to do) but onely to the Decree of God, who had before chosen them to Salvation, without which they also, as well as others, would have committed that great transgression?

Vers. 10. He that leadeth into captivity, shall go into captivity: He that killeth with the Sword, must be killed with the Sword. Here is the patience and the Faith of the Saints.

The equal Judgement of God is here set forth, who usually plagueth Men in the same kinde, wherein they had offended, so that the punishment carrieth the foot-

ſteps and reſemblance of their ſin. For the Beaſt who had brought many of the Saints into captivity, is himſelf at length taken captive, and thrown alive into the Lake of Fire and Brimſtone, *Chap.*19.20. and the ten Kings, who had aſſiſted him in killing the Saints, *Chap.*17.12,13. are themſelves ſlain with the Sword, proceeding out of the Mouth of Chriſt, *Chap.*19.20,21. And hereby is the Faith and Patience of the Saints made conſpicuous, whileſt they believe and patiently wait for the vengeance of God to be poured forth upon the Enemy in the time appointed.

*Verſ.*11. And I beheld another Beaſt coming up out of the Earth, and he had two Horns like a Lamb, and he ſpake as a Dragon.

Now *John* cometh to the Deſcription of the ſecond Beaſt, whereby is underſtood a falſe Prophet, for ſo is he expreſly called, *Chap.*16.13. and *Chap.*19.20. And he is ſeen to aſcend up, out of the Earth, becauſe he ariſeth from the Dead, who have their place in the lower parts of the Earth. Thus when the Witch of *Endor* had raiſed up *Samuel*, ſhe ſaid to *Saul*, *I ſaw gods*, (or rather, *a god*, as appeareth from the following Verſe) *aſcend out of the Earth*, 1 *Sam.*28.13. Now that the Dead are placed in the lower parts of the Earth, is evident from ſundry Texts of Scripture. See *Pſal.*63.9,10. *But thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the Earth. They ſhall fall by the Sword, they ſhall be a Portion for Foxes.* See alſo *Ezek.*32. from Verſe 18. to the end of the Chapter. And this is the reaſon why the falſe Prophet together with the Beaſt (who, as I ſhall clearly prove in my Expoſition of the 17. Chapter, ought alſo to be raiſed from the Dead, to act all thoſe horrid things that are ſpo-

ken

ken of him in this Book of the *Revelation*) are not ſlain in the Battel of *Armageddon*, as all the reſt are, but taken alive and thrown into the Lake of Fire and Brimſtone, as having been once dead already.

When this ſecond Beaſt is ſaid to have two Horns as a Lamb, this argueth that he maketh a ſhew of Lamb-like meekneſs and innocency in his outward garb, but in his Doctrine hiſſeth like a Dragon, uttering ſuch things as tend to the ruine and deſtruction of Men, as appeareth by the ſequel of this Chapter.

Verſ. 12. And he exerciſeth all the Power of the firſt Beaſt before him, and cauſeth the Earth, and them which dwell therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed.

See how this ſecond Beaſt, which in ſhape of Horns reſembleth a Lamb, begins to act like a Dragon, in exerciſing all the Power of the firſt Beaſt in his preſence, that he may thereby force the Inhabitants of the Earth to worſhip the firſt Beaſt, whoſe deadly wound was healed.

Thus *Nebuchadnezzer* brought all Peoples, Nations, and Languages to fall down and worſhip the golden Image which he had ſet up, by threatning to caſt Refuſers into the midſt of a burning fiery Furnace, *Dan.* 3. 6, 9.

Verſ. 13. And he doth great wonders, ſo that he maketh Fire come down from Heaven on the Earth, in the ſight of Men;

Verſ. 14. And deceiveth them that dwell on the Earth,

Earth, by the means of thoſe Miracles which he had Power to do in the ſight of the Beaſt, ſaying to them that dwell on the Earth, that they ſhould make an Image to the Beaſt which had the Wound by a Sword, and did live.

As the falſe Prophet made uſe of Power to drive Men to the Worſhip of the Beaſt, ſo doth he alſo of ſubtilty t odraw then to a further degree of impiety, inciting them by great Wonders, (which it is given him to do) to erect an Image to the Beaſt, which received a deadly Wound by the Sword, but afterward recovered of the ſame. For of all Impoſtures, whereby Men are wont to be ſeduced to a falſe Worſhip, there is none ſo powerful as that of working Miracles. Hence Chriſt ſaith in the Goſpel, *Matth.*24.24. *There ſhall ariſe falſe Chriſts and falſe Prophets, and ſhall ſhew great ſigns and wonders, in ſo much that (if it were poſsible) they ſhall deceive the very elect.* And *Moſes* long before in the Law, *Deut.*13.1,2,3. *If there ariſe among you a Prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder; and the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods, (which thou haſt not known) and let us ſerve them; Thou ſhalt not hearken unto the words of that Prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your ſoul.* Neither can any one juſtly ſay, that the Wonders to be performed by the falſe Prophet, are onely ſeeming Miracles, and not real ones. For, beſides that, neither the Scripture, nor the common uſe of ſpeaking, doth by *great Wonders* underſtand meer Illuſions and Deceptions of the ſight: the particular Wonder that *John* allegeth for an inſtance, putteth the matter

matter out of all queſtion, for he ſaith, that the falſe Prophet *cauſeth fire to come down from Heaven before men.* But if fire coming down from Heaven be not a true Miracle, I would fain learn what is?

*Verſ.*15. And he had power to give life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed.

The falſe Prophet who had done ſundry Miracles to make Men erect an Image to the Beaſt, doth at length cauſe the Image it ſelf to ſpeak, with words tending to this purpoſe, that *whoſoever refuſeth to worſhip the Image of the Beaſt, ſhall be put to death.* Of ſuch a Miracle as this we ſometimes read in the Scripture, as namely, *Zech.*10.2. *The Idols* (or *Images,* for ſo the *Hebrew* word *Teraphim* is rendred, 1 *Sam.*19.13.) *have ſpoken vanity.* Wherefore there is the leſs reaſon, why any man ſhould in the explication of this place betake himſelf to a figurative ſenſe, and ſo impoſe upon the words an uncouth and uncertain Interpretation, as men love to do, when they comment upon this Book of the *Revelation.*

*Verſ.*16. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

*Verſ.*17. And that no man might buy or ſell ſave he

he that had the Mark, or the Name of the Beaſt, or the Number of his Name.

The falſe Prophet thinketh he can never ſufficiently engage Men to the impious Worſhip of the Beaſt and his Image, which he hath undertaken to ſettle, to which end he addeth another device, cauſing them, of what rank or quality ſoever they be, to receive a Mark upon their right hand, or their forehead, and permitting none to buy or ſell that hath it not. Now what this Mark is, (were it not here ſet down) would eaſily appear to us, by comparing two other paſſages of this Book; the one, *Chap.* 14. 11. *Whoſoever receiveth the Mark of his Name.* The other, *Chap.* 15. 2. *over his Mark, over* (the word *and* ſet in the *Engliſh* before this ſecond *over* is not in the *Greek*) *the number of his Name.* Whence it is manifeſt, that by the Mark of the Beaſt is meant, either his Name, or the Number of his Name; and accordingly thoſe words, *Chap.* 13. 17. are to be rendred thus, *Save he that hath the Mark, either* (not *or*) *the Name of the Beaſt, or the Number of his Name.* Neither is it a new thing in the Scripture, that a Mark ſhould be ſet on the Bodies of Men for Protection. Thus God is ſaid to have ſet a Mark on *Cain*, leſt any one finding him ſhould kill him, *Gen.* 4. 15. He alſo cauſed a Mark to be ſet on the foreheads of them that ſighed and cryed for all the Abominations that were done in *Jeruſalem*, that the Deſtroyers might not come near them, when they in the Viſion ſlew all the reſt of the Inhabitants of that City, *Ezek.* 9. 4, 6. Finally, we read in this very Book of the *Revelation*, *Chap.* 7. 3. that the Servants of God are by an Angel ſealed or marked on the forehead, to ſecure them from the Plague of the Locuſts, *Chap.* 9. 4. and this Mark is the Name of the Lambs Father, *Chap.* 14. 1. We ſee then by theſe Allegations out of the Scripture, that there is no need to fly to a myſtical Interpretation

pretation in explaining the Mark of the Beaſt ſet upon Men, that they may be thereby licenſed to buy and ſell without moleſtation, eſpecially becauſe this Mark is ſaid to be imprinted upon certain parts of their Body, and that (as the Devil is wont to be God's Ape) in imitation of the Name of God ſet upon the foreheads of his ſervants for their ſecurity. Of which thing no man ſhall ever be able to render a good account, if he once depart from the Letter of the Text.

Verſ. 18. Here is Wiſdom, Let him that hath underſtanding count the Number of the Beaſt: for it is the Number of a Man: and his Number is ſix hundred threeſcore and ſix.

As touching the Number of the Beaſt, (that is, of the firſt Beaſt, as this Expreſſion doth in the *Revelation* perpetually ſignifie) or of his Name, to ſuch as are not acquainted with the *Greek* Tongue, wherein the *Revelation* was written, this ſeemeth very difficult: but to thoſe who know that the *Greeks* in Numbring make not uſe of Figures, but reckon by the Letters of the Alphabet, putting the firſt Letter for *one*, the ſecond for *two*, *&c.* the thing is obvious and eaſie. For when it is ſaid that the Number of the Beaſt (by whom, as *John* himſelf expoundeth it, *a Man* is underſtood) is ſix hundred ſixty ſix, it is all one as if it were ſaid, *Write the Name of this Man in* Greek, *the Language of this Book, and then calculate the Letters thereof, according to the cuſtome of the* Greeks, *and it will amount to the Number of Six hundred ſixty ſix.* And this very thing is hinted by expreſſing the Number of ſix hundred ſixty ſix in *Greek*, not by words, but letters. Thus much then God is pleaſed to make known to us; but what the Name it ſelf is, he hath concealed, reſerving

the knowledge thereof for them, that ſhall live in the time of the Beaſt. So that beſides Irreverence towards God, it is alſo loſt labour for us in theſe times to ſpend our conjectures upon it.

Chap. 14. Verſ. 1.

And I looked, and lo, a Lamb ſtood on the Mount Sion, and with him an hundred forty and four thouſand, having his Fathers Name written in their foreheads.

The Expoſition.

BY the Lamb here ſtanding on Mount *Sion*, is meant Chriſt Jeſus the Son of God, both becauſe the Name of his Father is writ upon the foreheads of the Saints here mentioned; and becauſe he is brought in as their Leader: and finally, becauſe no other perſon beſides him is wont to be deſigned by the Name of a Lamb. By Mount *Sion* it ſelf is underſtood *Jeruſalem*. For though Mount *Sion* (if you ſpeak ſtrictly and properly) was but a Caſtle in *Jeruſalem*, taken by *David* in the beginning of his Reign over all *Iſrael*, 1 *Chron.* 11.4,5. yet is it, as being the chiefeſt part of that City, frequently in Scripture put for *Jeruſalem* it ſelf; as *Iſai* 33.29. *Look on* Sion *the City of our ſolemnities: thine eys ſhall ſee* Jeruſalem *a quiet habitation.* And *Chap.* 37.32. *For out of* Jeruſalem *ſhall go forth a remnant, and they that eſcape out of Mount* Sion. And *Chap.* 52.1. *Awake, awake, put on thy ſtrength, O* Sion, *put on thy beautiful garments, O* Jeruſalem. Howbeit this ſtanding of Chriſt upon Mount *Sion* with-

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ſo great a company attending him, doth not argue that he ſhall ever reign there by his perſonal preſence, (no more than his ſtanding by *Paul* in *Jeruſalem*, *Acts* 23.11. doth evince that he did then reign there after ſuch a manner) but onely intimate that thoſe Saints ſhall perfectly follow the direction of Chriſt, no otherwiſe than if he were perſonally preſent with them in *Jeruſalem*, as the fourth Verſe of this Chapter explaineth it, ſaying, *Theſe are they that follow the Lamb whither ſoever he goeth.* Finally, by the hundred forty four thouſand, upon whoſe forehead the name of the Lambs Father was imprinted, are meant thoſe Servants of God that were ſealed out of all the Tribes of *Iſrael*, *Chap.*7.4. For both their number, and their abode, and the place of their body wherein they are ſealed or marked, exactly agree. Whence by the way it appeareth that the Sealing mentioned in the ſaid ſeventh Chapter ſhall happen in the Age wherein the Beaſt ſhall ariſe, (and conſequently the general converſion of the *Jews* ſhall precede his coming) otherwiſe thoſe ſealed ones would not thus be inſerted into the Hiſtory of the Beaſt.

*Verſ.*2. And I heard a voice from Heaven, as the voice of many Waters, and as the voice of a great thunder: and I heard the voice of Harpers harping with their Harps.

*Verſ.*3. And they ſung as it were a new Song before the Throne, and before the four Beaſts and the Elders: and no Man could learn that Song, but the hundred and forty and four thouſand, which were redeemed from the Earth.

Verſ. 4. Theſe are they which were not defiled with Women; for they are Virgins; theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among Men, being the firſt-fruits unto God, and to the Lamb.

Verſ. 5. And in their Mouth was found no Guile: for they are without Fault before the Throne of God.

Whether the voice out of Heaven, reſembling the noiſe of many Waters, and the noiſe of great Thunder, did utter any words, and what thoſe words are, is not expreſſed, or hinted, ſo that we muſt of neceſſity remain ignorant thereof: neither is it ſaid, who thoſe Harpers are, onely it is likely they are the Saints in Heaven, who are thus brought in ſpeaking aloud from thence, *Chap.* 12. 10. As little is it told us, what the new Song is, which they play upon their Harps; yea, we are on the contrary aſſured that none but thoſe hundred forty four thouſand can learn it, and therefore the knowledge thereof belongeth not to us, or any others, but is reſerved for them onely; which argueth that there is ſomething extraordinary in thoſe godly perſons of the *Jewiſh* Nation above thoſe of any other Nation whatſoever. For though it be common to them with other Saints to be *redeemed* (or rather *bought*, as the *Greek* word ſignifieth. See *Chap.* 5. 8, 9.) *from among men*, namely, with the Blood of the Lamb, and ſo to be *a firſt-fruits unto God and the Lamb*, as being theirs in a ſpecial manner, no otherwiſe than the firſt-fruits were the Lord's under the Law. See *Num.* 18. 12, 13. yet is it peculiar to them above the multitude of Believers in any other Nation: Firſt, to be the Servants of God,

God, that is, Prophets, for ſo this Appellation is expounded, *Chap.* 11.18. *And to give a Reward to thy Servants the Prophets.* And therefore no marvel if theſe perſons being endued with the Spirit of Prophecy, know the new Song that is ſung in Heaven, whileſt other godly perſons in the mean time are ignorant of the ſame. Secondly, to be Virgins, and therefore ſuch as have not been defiled with Women. For it evidently follows, that if they be Virgins, and ſo never had to do with Women, they could not poſſibly be defiled with them. Thirdly, to follow the Lamb whitherſoever he goeth; which implyeth that they ſtrayed not from the way wherein Chriſt Jeſus did lead them, but yielded up themſelves to his guidance in all things. Fourthly, to have no Guile in their Mouth, and therefore to be without Fault before the Throne of God: which laſt words, *before the Throne of God,* are emphatical; for it is all one as if it had been ſaid, *before the Judgement-Seat of God*; becauſe (as *David* teſtifieth, *Pſalm* 9.7.) the Lord hath prepared his Throne for Judgement. Behold then the Dignity of the *Jewiſh* Nation, to which the Lord will advance them in the time of the Beaſt, above any other Nation under the whole Heaven, namely, that there ſhall be of the People of the *Jews* at the ſame time an hundred forty four thouſand Prophets, all of them Virgins, perfectly following the guidance of Chriſt, and having no guile or blame before God. Wherefore I may truly ſay with *Moſes*, (when he reflected on the peculiar favour that God had vouchſafed to *Iſrael* in another kinde) *Ask now of the days that are paſt, which were before thee, ſince the day that God created Man upon the Earth, and ask from one ſide of the Heaven to the other, whether there hath been any ſuch thing as this great thing is, or hath been heard like it? Deut.*4.32.

*Verſ.*6. And I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel, to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People,

*Verſ.*7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: and worſhip him that made Heaven and Earth, and the Sea and the Fountains of Waters.

The firſt part of the Angels *Meſſage* (for ſo the *Greek* word ought to be rendred. See 2 *Sam.* 18.20. in *Greek:* neither is the Article prefixt, as it is wont to be, when the Goſpel is meant) is to excite men *to fear God, and give glory to his Name, becauſe the time of his Judgement is come*, namely, when he will judge both the Beaſt and his Worſhippers, partly by the Vials of Gods wrath to be poured out upon them, whereof ſee *Chap.* 16. partly by the utter Defeat of them at the great Battel of *Armageddon, Chap.* 19. For indeed the Judgements of God are ſo terrible, that even the Prophets, when they only denounced them, were wont to be ſeized with a great horrour. Thus *Eſay* after a grievous Viſion had been declared to him, *Chap.* 21. 2. preſently cryeth out in the following Verſe, *Therefore are my loins filled with pain, pangs have taken hold upon me, as the pangs of a woman that travaileth. I was bowed down at the hearing of it, I was diſmayed at the hearing of it.* How much more then ought they to breed a fear of God in the hearts of ſuch as ſee them put in execution? But as the terrour of Gods Judgements cauſeth fear, ſo doth the righteouſneſs

of

of them induce Men to glorifie and praiſe his Name. An inſtance whereof we have *Revel.* 19. 1, 2. where it is ſaid, *Glory and honour be to our God, becauſe his Judgements are true and juſt.* The ſecond part of this Meſſage (which is therefore termed *everlaſting*, becauſe it relateth to ſuch Duties as are not peculiar to any certain time, but to be performed for ever) is to exhort Men to the Worſhip of God the Creatour of Heaven and Earth. And this Exhortation is the more ſeaſonable, becauſe of the general Apoſtacy of the Times here ſpoken of, wherein partly by the force, and partly by the fraud of the falſe Prophet, it is grown a common practice to worſhip the Beaſt, to the greateſt diſhonour of God that can be imagined.

Verſ. 8. And there followed another Angel, ſaying, Babylon is fallen, is fallen, that great city, becauſe ſhe made all Nations drink of the Wine of the Wrath of her Fornication.

Babylon (by which *Rome* is meant, as will appear by the expoſition of the 17. *Chap.*) ſhall at length be utterly deſtroyed, namely, by the ten Kings that are confederate with the Beaſt; to ſhew the certainty of which ruine, the Angel ſpeaketh of it as already paſt, redoubling the Expreſſion and Saying, Babylon *is fallen, is fallen*. Now the reaſon why he ſpeaketh of *Rome* under a borrowed name, is, partly that he might not bring danger upon *John*, by cauſing him to deſcribe in plain terms the Deſtruction of that City, under the Dominion whereof he lived, (for *Jeremy*, in that he openly foretold the ruine of *Jeruſalem*, was very likely to have been put to death, *Chap.* 26. 11.) and partly that none but the wiſe might attain to the knowledge of ſo excellent a Prophecy, as is ſufficiently hinted by thoſe words of the Angel, *Chap.* 17. 9. where he ſaith, *Here is*

the

the minde that hath wiſdom, The ſeven Heads are the ſeven Mountains on which the Woman ſitteth, &c. And this myſtical name of *Babylon* is very aptly and elegantly given to *Rome*, becauſe of the great congruity that was between thoſe two Cities. For firſt, *Babylon* was an exceeding large City, and therefore called *great Babylon*, *Dan.*4. 30. So alſo was *Rome*, which is therefore hyperbolically ſaid by the Poet *Lucan*, *lib.*1. *ver.*511. to have been a ſufficient Receptacle for all Mankinde: but by more ſober Writers, that have inquired into the greatneſs thereof, to have been fifty Miles within the Walls. Secondly, *Babylon* was the Seat of the firſt univerſal Kingdom, and *Rome* of the fourth. Thirdly, *Babylon* was exceedingly addicted to Sorceries and Inchantments, *Iſai* 47.9, 12. So alſo was *Rome*; for though Laws were made at *Rome* againſt Aſtrologers and Sorcerers, yet were they under hand ſtill cheriſhed there, which gave *Tacitus* an occaſion to ſay of them, *Hiſt. lib.*1. *cap.*7. that they were *Genus hominum, quod in civitate noſtra & vetabitur ſemper, & retinebitur.* That is, *A kinde of men that in our ſtate will be always both forbidden and retained.* Fourthly, *Babylon* exerciſed great rage and cruelty upon the People of God, *Iſai* 47.6. So alſo did *Rome*, of which it is ſaid *Chap.*18.24. of this Prophecy, that *in her was found the Blood of Prophets and Saints, and of all that were ſlain in the Earth.* And this laſt Branch of the Compariſon bringeth us to the cauſe of *Rome*'s Deſtruction, aſſigned in this place by the Angel, when he ſaith, that *all Nations had drunk the Wine of the Wrath of her Fornication.* For to drink the Wine of her Wrath (according to the Language of the Scripture, taken from the cuſtome of adminiſtring bitter Potions, whereby Men become diſturbed and ill at eaſe) is to feel her Anger, and ſo to be vanquiſhed by her with the Sword. See *Jer.*25.15,16. *Thus ſaith the Lord God of* Iſrael *unto me, Take the Wine-cup of this fury*

fury at my hand, and cauſe all the Nations to whom I ſend thee to drink it. And they ſhall drink, and be moved, and be mad, becauſe of the Sword that I will ſend among them. And *Chap.* 51.7. Babylon *hath been a golden Cup in the Lords hand, that made all the Earth drunken. The Nations have drunken of her Wine, therefore the Nations are mad.*

Neither ought the *Fornication* or *Whoredom* of *Rome* here annexed, to turn us aſide from this Interpretation, ſeeing the ſubtil Devices that great Cities have uſed to ruine other States, are in the Scripture called *Whoredoms.* Thus the Prophet *Nahum* ſaith of *Nineveh, Chap.* 2.3,4. *There is a multitude of ſlain, and a great number of carcaſes, they ſtumble upon their corpſes: becauſe of the multitude of the Whoredoms of the well-favoured Harlot, the Miſtreſs of Witchcrafts, that ſelleth Nations through her Whoredoms, and Families through her Witchcrafts.* You ſee by this paſſage that *Nineveh* was to be ruined for her whoriſh ſlights, whereby ſhe drew in other Nations, and made a Prey of them, as Harlots are wont to do with their Lovers. But never was there any City that did ſo over-reach and prey upon other Nations, as *Rome* did, what by making them Confederates, (but upon unequal terms) what by ſhewing a marvellous readineſs in protecting their Confederates, (thereby to have a fair pretext to make an Invaſion upon others) what by pretending out of meer gallantry to deliver Free States from the Oppreſſors of their Liberty, (but under-hand reſerving to themſelves the ſovereign Command over thoſe States after they had ſubdued their Enemies.) All which, and ſundry other whoriſh tricks of *Rome,* far exceeding in queintneſs thoſe of any other City we read of, may be ſeen at large in the Hiſtory of *Livy,* and the notable Diſcourſes of *Machiavel* thereupon.

Verſ. 9. And the third angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand,

Verſ. 10. The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb.

Verſ. 11. And the ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

This third Angel ſeemeth to make application of what the firſt Angel ſaid. For if men ought to worſhip God, (as that Angel in his everlaſting meſſage did declare) certainly it is very great impiety to worſhip the Beaſt, who is the profeſſed enemy of God, openly blaſpheming his Name. And leſt any one ſhould imagine it to be a ſmall ſin to worſhip the Beaſt and his Image, or to receive his mark, he denounceth with a loud voice, That *whoſoever doth ſo, ſhall drink of the wine of Gods wrath, that is poured without mixture*, (and ſo not allayed with any thing to abate the force thereof) *into the cup of his anger, and be tormented with fire and brimſtone, before the holy Angels*

gels and before the Lamb, and that to all eternity: for if the ſmoke of their torment ſhall aſcend for ever and ever, (as the Angel plainly affirmeth) it is neceſſary that the torment it ſelf, from whence the ſmoke ariſeth, ſhould alſo continue as long; and if the torment, then alſo the tormented. So that it ought at no hand to be denyed that the worſhippers of the Beaſt ſhall live for ever in the torments of hell fire. Neither is it to be feared leaſt any one ſhould thence argue, that by this account they may be truly ſaid to have *Eternal life*. For *Eternal life* (according to the true and uſual notion of the Scripture) doth not ſignifie a bare living for ever, but a living for ever in joy, and in the favour of God. And therefore *Eternal life*, Matth. 25. 46. is oppoſed to *Eternal puniſhment*, when it is ſaid, *Theſe ſhall go away into everlaſting puniſhment*, (which implyeth that they remain alive for ever, otherwiſe how are they capable of being puniſhed for ever? all puniſhment ſuppoſing the exiſtence of the ſubject that is puniſhed:) *But the righteous into life eternal*. And *to the abiding of Gods wrath upon men*, John 3. 36. When it is ſaid, *He that believeth on the Son, hath everlaſting life: and he that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him*: and *to damnation*, John 5. 29. when it is ſaid, *They that have done good, ſhall come forth to the reſurrection of life: but they that have done evil, unto the reſurrection of damnation*. Theſe things being ſo, ſuch interpreters are not to be heard, as go about to impoſe a figurative ſenſe upon what is here in the Revelation clearly ſpoken concerning the everlaſting torment prepared for the worſhippers of the Beaſt, for they not onely weaken the force of the Angels commination, (which all muſt needs confeſs to be far more efficacious to deterr men from committing ſo great wickedneſs, if the words be plainly and properly taken) but alſo open a way to evacuate all other paſſages of the Scripture, where mention is

made of the everlaſting torment of Hell fire. But perhaps ſome one will object, that theſe tormented ones are ſaid *to have no reſt day and night*, and conſequently their torment is to be reſtrained to ſuch a duration, where there is a viciſſitude of day and night, (which ceaſeth together with the world) and ſo is not properly and truly everlaſting. To which I anſwer, that this expreſſion of *having no reſt day and night* (inaſmuch as it followeth thoſe words, wherein it is ſaid, that the *ſmoak of their torment aſcendeth up for ever and ever*) is uſed to ſhew, that they ſhall at no time have any reſpiration from their torment, and not that there ſhall be an end thereof, namely when day and night ſhall ceaſe. For ſeeing all the time of men in this world, is part either of the day, or of the night, that which cometh not to paſs in either of them, is not at all: hence it is that the Angel, intending to ſhew that the worſhippers of the Beaſt, ſhall be tormented without intermiſſion, ſaith, that *they have no reſt day and night*. Thus is it ſaid of the four living creatures in Heaven with ſix wings apeice, Chap. 4. 8. That *they have no reſt day and night, ſaying, Holy, holy, holy, Lord God Almighty*, (though there be no viciſſitude of day and night in Heaven) namely to ſignifie that they never ceaſe at any time whatſoever to praiſe God in that maner. To conclude therefore, As thoſe words, *He ſhall be tormented for ever and ever*, import that there ſhall be no end of their torment, ſo theſe, *They have no reſt day and night*, imply that there ſhall be no intermiſſion of them.

Verſ. 12. Here is the patience of the ſaints: here are they that keep the commandments of God, and the faith of Jeſus.

This acclamation of the Angel doth intimate, that during the tyranny of the Beaſt, the patience of the Saints will

will have a moſt ample occaſion to ſhew it ſelf, there having never been before ſo furious a monſter, that did ſo openly ſet his mouth againſt the Heavens, and bend all his forces to extirpate the Religion of Chriſt; So that then it will appear, more then in any former age, how admirable the conſtancy of the Saints is, who, notwithſtanding all the Machinations, whether of force, or fraud, that Satan and his inſtruments can contrive to wreſt the crown of piety out of their hands, do in the midſt of a general Apoſtacy ſtill adhere to the Commandments of God, and firmly believe in Jeſus Chriſt.

Verſ. 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; aud their works do follow them.

Here *John* relates a certain voice which he heard out of Heaven, pronouncing them happy in particular, that ſhould from thenceforth die, namely under the tyranny of the Beaſt, which particular happineſs of them, (as we are taught, Chap. 20.4.) conſiſts herein, that they ſhall be partakers of the firſt Reſurrection. For that reſurrection is there appropriated to them that ſuffer death for the teſtimony of Chriſt, and for the word of God, in the time of the Beaſt. And the more to incourage the Saints to die for the truth of Chriſt in thoſe perillous times, the holy ſpirit doth ſecond that voice from Heaven, and render the reaſon thereof, namely, *becauſe they reſt from their labors, and their works follow them*, and therefore ſince their works have been more eminent then thoſe of former times, no marvel if their reward be ſo alſo.

Verſ. 14.

Verſ. 14. And I looked, and behold, a white cloud, and upon the cloud one ſat, like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle.

This viſion, together with that other in the 17, & 18. verſes, do (like the two dreams of *Pharaoh*, Gen. 41. 25, 26.) tend to the ſame effect, and ſo are indeed but one, intimating that the time was now at hand, when Chriſt ſhould execute judgement on the inhabitants of the earth, becauſe their ſins, (denoted by the ripe fruits of the earth) were come to maturity. And that this interpretation is true and certain, appeareth from that paſſage, *Joel* 3. 12, 13. (from whence theſe two viſions of *John* ſeem to be modelled) where it is ſaid, *Let the Heathen be wakened, and come up to the valley of* Jehoſhaphat: *For there will I ſit to judge all the heathen round about, put ye in the ſickle, for the harveſt is ripe, come, get you down, for the preſs is full, the fats overflow, for their wickedneſs is great.* Now foraſmuch as Chriſt is to be a principal agent in the execution of this judgement, he is therefore brought in ſitting upon a cloud, as God in like caſes was wont to be in the Old Teſtament, See *Iſay.* 19. 1. *Behold the Lord rideth upon a ſwift cloud, and ſhall come into Egypt, and the Idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.* Moreover the cloud that Chriſt ſitteth upon is ſaid to be white, to ſet forth the glorious honour of his Majeſty; like as God, intending to make that viſion, *Matth.* 17. 5. to be the more Illuſtrious, cauſeth a bright cloud to over-ſhadow the three Apoſtles that were with Chriſt at his transfiguration. As for the golden crown upon Chriſts head, it ſheweth the Kingly power wherof he is poſſeſſed, as the ſharp ſickle doth the ſeverity of his anger againſt the wicked, whom he is ready armed to cut off.

Verſ. 15. 16.

Verſ. 15. And another Angel came out of the Temple crying with a loud voice to him that ſat on the Cloud, Thruſt in thy Sickle, and reap: for the time is come for thee to reap; for the Harveſt of the Earth is ripe.

Verſ. 16. And he that ſat on the Cloud, thruſt in his Sickle on the Earth; and the Earth was reaped.

An Angel, longing to ſee the vengeance of Chriſt fall upon the Inhabitants of the Earth, that had ſo openly and outragiouſly diſhonoured God, cometh out of the Temple in Heaven, (for there is the place of that Temple, from whence the Angels are wont to iſſue forth, as is apparent from the 17. *Verſe*) and cryeth to him aloud, deſiring him to deſtroy the wicked, (whoſe iniquity was now full) with the ſharp Sickle of his Wrath, which is accordingly performed.

Verſ. 17. And another Angel came out of the Temple which is in Heaven, he alſo having a ſharp Sickle.

Verſ. 18. And another Angel came out from the Altar which had Power over the Fire; and cried with a loud Cry to him that had the ſharp Sickle, ſaying, Thruſt in thy ſharp Sickle, and gather the Cluſters of the Vine of the Earth: for her Grapes are fully ripe.

For

For as much as Chriſt in executing this great Judgement is not onely himſelf an Agent, but uſeth alſo the Miniſtry of Angels, (both which things are plainly ſet forth, *Chap.* 16. & 19. where this buſineſs is again repeated) a Sickle bearing Angel is likewiſe introduced, to whom another Angel cryeth aloud, that he ſhould put his Sickle in ure, and gather the Vine of the Earth. Neither is it without a Myſtery, that this Angel, which cryeth, is ſaid to iſſue forth from the Altar, and to have power over the fire thereof. For this implyeth that he, as being wont to attend at the Altar, did perceive that the Prayers of the Saints, (with which he burned Incenſe before God) were now heard, and that God was accordingly reſolved to avenge his People of their Enemies; wherefore it is evident from this Paſſage, that there is in Heaven a Temple, and therein an Altar, which *Chap.* 8. 3. is ſaid to be of Gold, and to ſtand before the Throne of God, and to have (as here) an Angel for Prieſt to burn Incenſe thereon, that the ſmoke thereof may aſcend up together with the Prayers of the Saints. Neither can it with reaſon be affirmed, that this Angel is Chriſt, not onely becauſe it is very hard, (if not altogether impoſſible) to allege any paſſage of the Scripture, where the appellation of an Angel is undoubtedly given unto Chriſt, but alſo for that this Angel is here plainly differenced from Chriſt; for Chriſt is ſaid to ſit upon a white Cloud, having a ſharp Sickle in his hand, whereas this Angel is ſaid to come out from the Altar, which is in Heaven. Again, this Angel is ſaid to be *another Angel*, and therefore if the two precedent Angels (which are alſo both of them diſtinguiſhed from Chriſt) be of neceſſity meer Angels, ſo muſt this Angel alſo. Which Reaſon is of force likewiſe in the 8. *Chapter*, where this Angel is called *another Angel*, in relation to the ſeven Angels, that ſtand before God, and ſo are meer Angels, or miniſtring Spirits, and conſequently he,

he, being of their Rank, is not Christ, but a ministring Spirit also.

Vers. 19. And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God.

Vers. 20. And the Wine-press was trodden without the City, and Blood came out of the Winepress, even unto the Horse bridles, by the space of a thousand and six hundred Furlongs.

These two *Verses* shew the accomplishment of what the Angel, who came out from the Altar in Heaven, did desire. For *the Vine of the Earth is gathered, and the Clusters cast into the great Wine-press of Gods wrath, and trodden without the City.* Which figurative Description doth intimate the quashing and utter ruine of the Inhabitants of the Earth, that joyn their Forces with the Beast, that they may cut off all the Saints at once. The fulfilling whereof is set down at large, *Chap.* 19. Now this Wine-press is said to be trodden without the City, because this terrible execution shall be made without *Megiddo*, a City belonging to the Tribe of *Manasseh*, *Josh.* 17. 11. For thither shall the Kings of the Earth draw their Armies together to make war with Christ, and his Saints, as is related, *Chap.* 16. 16. Of which City I will discourse more largely in my Exposition of that *Chapter*. Now the greatness of the slaughter that Christ shall then make, slaying his Enemies with the Sword of his Mouth, and so shedding their Blood, is notably declared both by the depth of that bloody Stream that issueth out of the Wine-press of

Gods wrath, (which is ſaid to reach up to the Bridles of the Horſes, and ſo to be above a Yard from the Ground) and alſo by the length thereof, running out for the ſpace of one thouſand ſix hundred Furlongs, which is by computation, at eight Furlongs to the Mile, two hundred Miles. Neither will this ſeem ſo ſtrange, if we conſider that all the Kings of the whole World together with their Armies ſhall then aſſemble themſelves towards the City of *Megiddo*, and there be ſlain.

Chap. 15. Verſ. 1.

And I ſaw another Sign in Heaven, great and marvellous, ſeven Angels having the ſeven laſt Plagues, for in them is filled up the wrath of God.

The Expoſition.

THis *Chapter* containeth in it ſelf a Preparative to the pouring out of the Vials of Gods wrath upon the Beaſt and his Worſhippers. For *John* here ſeeth a great and wonderful Sign of ſeven Angels having ſeven Plagues, which are therefore called the laſt Plagues, becauſe the Anger of God is accompliſhed by them, ſo that after them ſucceedeth the chaining up of Satan, and the uninterrupted proſperity of a thouſand years through all the World, as appeareth from the 20. *Chapter*. Now the reaſon, why the Angels are here ſent to plague the Beaſt and his Worſhippers, is becauſe all humane means did fail. For the Saints who had adventured to oppoſe him with Arms, though they fought in a juſt Cauſe, were yet ſubdued

dued and cruſhed by him, as we ſaw *Chap.* 13.7. So that now was the time for God to take the buſineſs into his own hands, and to put forth the power of his Wrath by heavenly Inſtruments, for as much as the earthly ones had proved ineffectual. Which Obſervation is of good uſe, teaching us to depend upon God for the avenging of his People, even when all humane ability to perform it is quite vaniſhed.

Verſ. 2. And I ſaw as it were a Sea of Glaſs mingled with Fire, and them that had gotten the victory over the Beaſt, and over his Image, and over his Mark, and over the Number of his Name, ſtand on the Sea of Glaſs, having the Harps of God.

The proſecution of the Preparative aforeſaid is interrupted by a Repreſentation of their glorious Eſtate, who choſe rather to ſuffer Death, than to worſhip the Beaſt and his Image, and to receive his Mark. For all that ſo ſuffer ſhall have a part in the firſt Reſurrection, as I have before touched in the Expoſition of the 14. *Chapter.* Now the place where the glorified Saints do ſtand to praiſe God, is ſaid to be *a glaſsy Sea, mingled* (that is, *filled*) *with fire.* Of which Sea we read *Chap.* 4.6. Where *John* ſaith, that *before the Throne was a Sea of Glaſs like to Cryſtall.* Wherefore the Sea here mentioned is a large tranſparent Veſſel, made of a glaſſie or cryſtalline matter, and ſet before the Throne of God in Heaven, not having Water in it, (as that of *Solomon*'s Temple, 2 *Chron.* 4.6. which was made after the Patern of this Sea in Heaven) but filled with fire. And the Uſe is, that the glorified Saints ſtanding, not *upon* (as the *Engliſh* Tranſlation hath it) but *by* it, may ſing the Praiſes of God with Harps

And in likelihood it is filled with fire, to ſet off the terrible Majeſty of God, and the fire of his Jealouſie, wherewith he is wont to conſume his Enemies, according to that Deſcription of him, *Pſalm* 50.3. *Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and burnup his Enemies round about.* Finally, that they which are ſaid to have gotten the victory of the Beaſt, are rightly by me interpreted to be ſuch as ſuffered death, rather than they would yield to him, is evident from the notion of *overcoming* or *getting the victory*, elſewhere found in the *Revelation.* Thus is it ſaid by the Saints triumphant in Heaven concerning their deceaſed Brethren, *Chap.*12.11. that *they overcame him* (that is, Satan) *by the Blood of the Lamb, and by the Word of their Teſtimony, and loved not their Lives unto Death.* And Chriſt himſelf ſaith, *Chap.*3.21. *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.* But it is certain, that our Lord Chriſt overcame by ſuffering Death for the Truth.

*Verſ.*3. And they ſing the Song of Moſes the Servant of God, and the Song of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of Saints.

*Verſ.*4. Who ſhall not fear thee, O Lord, and glorifie thy Name, for thou onely art holy: for all Nations ſhall come and worſhip before thee; for thy Judgements are made manifeſt.

The Song which theſe heavenly Harpers ſing, is called the

the ſong of *Moſes* and of the Lamb, not that they ever uſed the very words thereof, (as far as we can judge by what is recorded of them in the Scripture) but becauſe it is conformable to the doctrine of them both. Howbeit were the Hymn extant, with Chriſt (according to the prophecie that went before concerning him:) did ſing in the midſt of the Church, *Heb.* 2. 12. as well as the ſong of *Moſes*, *Exod.* 15. we ſhould no doubt perceive that the ſong here ſet down was in effect the ſame with that of Chriſt, as it apparently is with that of *Moſes*. Now the contents of this ſong are firſt the great and wonderful works of God, ſhewing themſelves in nothing more, then in the preſervation of theſe Saints from the worſhip of the Beaſt, when all the world ran headlong to that impiety. Secondly, the righteouſneſs and truth of his ways, in making theſe Saints according to his promiſe partakers of the firſt reſurrection, becauſe they had for him and his Goſpel hated their lives in this world. And this God whoſe ways are ſo righteous and ſo true, is very ſignificantly here ſtiled *the King of the ſaints*, becauſe to reign is properly to govern by Laws. But there not are any that ſubmit to the laws of God given by the hands of Chriſt, and ſo are governed by them, but the Saints, all others being either ignorant of them, or diſobedient to them. Thirdly, It is intimated that it would be altogether unreaſonable for any particular man to refuſe to fear God, and glorifie his name, when there are ſo many notable arguments compelling thereunto, as in the firſt place, the unparallelled holineſs of God. For ſeeing he is holy of himſelf and all others by the participation of his holineſs, he is rightly here ſaid to be holy alone. Again, the example of all Nations, who come and worſhip before God, is another inducement to the performance of the duties aforeſaid. Laſtly, the righteous deeds of God are alledged to this purpoſe, partly ſhewed forth in the glorification of his Saints, that died

for

for his ſake, (of which we ſpake before) and partly in the deſtruction of the Beaſt, and his followers.

Verſ. 5. And after that I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:

After that notable digreſſion touching the Saints that are to be partakers of the firſt reſurrection, *John* returneth to the great & wonderful ſign aforeſaid, w^ch^ is uſhered in with *the opening of the temple of the tabernacle of the teſtimony in Heaven.* By which words it appeareth, not only that there is a temple in Heaven, (whereof mention was made formerly, Chap. 14. 17.) but alſo a tabernacle containing it, and a teſtimony therein. This tabernacle I have already proved, in the expoſition of Chap. 13. 6. to be the holy City, the Heavenly Jeruſalem. Wherefore the temple belonging to it muſt needs be a more Sacred portion thereof, where the glorified Saints do ſerve God, according to that paſſage, Chap. 7. 15. *Therefore are they before the throne of God and ſerve him day and night in his temple.* Now leſt any one ſhould put off what is here ſaid concerning a Tabernacle and Temple in Heaven, by turning it into an allegory (as men are too apt to do, when they expound the book of the Revelation) we ought to conſider, that even the Author to the Hebrews, (who uttereth neither Prophecies nor Parables, but plainly delivereth the Doctrine of the Goſpel) doth alſo make mention of a tabernacle in Heaven, ſtiling it *The true tabernacle,* yea of a Sanctuary, or Holy of Holyes, which he in like maner calleth *the true Sanctuary.* For thus he ſaith, Chap. 8. 1, 2. *We have ſuch an high Prieſt, who is ſet down on the right hand of the Majeſty in the Heavens: A miniſter of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man:*

man: And Chap. 9. 11. 12. *but Chriſt being come, an High Prieſt of future good things, by a greater and more perfect Tabernacle, not made with hands, that is to ſay, not of this building; Neither by the blood of goats and Calves, but by his own blood he entred in for once* (ſo it is in the Greek) *into the holy place* (or *Sanctuary*) *having obtained everlaſting redemption.* And verſe 24. *Chriſt is not entred into the holy places* (or, *Sanctuary*) *made with hands, which are the figures of the true, but into Heaven it ſelf now to appear in the preſence of God for us.* Which paſſages if we take in the plain and literal ſenſe of them (as the circumſtances, if well weighed, will inforce us to do) then ſhall we eaſily perceive how aptly the ſame Divine Author, Chap. 8. 5. ſpeaking of the Levitical Prieſts, that miniſtred in the Tabernacle, ſaith, *Who ſerve unto the example and ſhadow of Heavenly things.* Whereas if we turn aſide to figurative interpretations, neither will that, nor ſundry other places of the Divine Author aforeſaid, be ever rightly underſtood, nor ſhall we be able to render a ſufficient reaſon, why we may not at the ſame rate allegorize upon whatſoever is delivered in the Scripture, whereby it will at length come to paſs, that we ſhall be certain of nothing that is contained therein, being lyable to be carried about with every fanſie, that curious wits can invent, and impoſe upon the letter of the Holy text. Having thus aſſerted the truth, and reality of an Heavenly Tabernacle and Temple, (the conſequence of which Doctrine will further appear, when we come to the 21. & 22. Chap,) we ought to paſs the ſame ſentence upon the Teſtimony that is ſaid to be therein. For if the tabernacle that *Moſes* made, was a type of a greater and more perfect one in Heaven, may not the tables of the Teſtimony alſo which were contained therein? eſpecially ſeeing that *John* himſelf ſaith in another place of this Prophecie, that *the temple of God was opened*

opened in heaven, and there was ſeen in his temple the ark of his Teſtament (or, *covenant.*) Chap. 11. 19.

Verſ. 6. And the ſeven angels came out of the temple, having the ſeven plagues, clothed in pure and white linen, and having their breaſts girded with golden girdles.

The temple being opened for the ſeven Angels, that had the ſeven plagues, they accordingly iſſue out accoutred like Prieſts in white linen and golden girdles. Thus we find that the Prieſts under the Law were wont to wear fine linen, *Exod.* 28. 39. *Thou ſhalt imbroider the coat of fine linen, and thou ſhalt make the mitre of fine linen, and thou ſhalt make the girdle of needle-work.* And *Levit.* 16. 11. *He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired.* And the curious girdle of the Ephod, belonging to the High Prieſt, was made, as of other things, ſo alſo of gold. Exod. 28. 8. *The curious girdle of the Ephod which is upon it, ſhall be of the ſame, according to the work thereof; even of gold, of blew, and of purple, and ſcarlet, and fine twined linen.* Now that this habit of the Levitical Prieſts was alſo a type of heavenly things, is evident from the deſcription of the Angel (an inhabitant of Heaven) that appeared to *Daniel*, Chap. 10. 5. of his Prophecy. For there *Daniel* ſaith, *I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whoſe loyns were girded with fine gold of Uphaz.* In like maner are the ſeven Angels attired, that here appear to *John.* But why labor I to prove the Angels to be prieſts from their Attire, when (to omit what

what I obſerved in the *Chapter* immediately foregoing, namely, that one of the Angels is ſaid to have power over the fire of the Altar in Heaven) there needs no other Argument to evince this, than that which I hinted at the firſt riſe of mine Expoſition upon this ſixth *Verſe*, namely, that they are converſant in the Temple of Heaven, for it belongeth unto none but Prieſts to converſe in Temples. See 2 *Chron.*26. 11,17,18.

*verſ.*7. And one of the four Beaſts gave unto the ſeven Angels, ſeven golden Vials full of the wrath of God, who liveth for ever and ever.

It is not without a Myſtery, that one of the four living Creatures giveth to the ſeven Angels ſeven Vials full of the Wrath of God. For thoſe four living Creatures being indeed the multitude of Believers in the four Quarters of the World, (as appeareth by their own words, *Chap.*5.9. where, in their new Song to the Lamb, they ſay, *Thou haſt redeemed us by thy Blood to God out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God Kings and Prieſts, and we ſhall reign on the Earth:*) and it being altogether impoſſible for them reigning upon the Earth, (if you ſpeak properly) to reach out Vials to the Angels in Heaven, when one of them is ſaid to give the Vials to the Angels, it onely implyeth, that by their procurement, whileſt they cry day and night unto God, it came to paſs that theſe Angels had the Vials of Gods wrath put into their hands, to the end they might pour them out upon the Inhabitants of the Earth. But here again we meet with another proof of the Angels being Prieſts, in that they are ſaid to have golden *Vials* given to them, whereas a *Vial* is not an ordinary Bowl,

but onely ſuch an one as is uſed in conſecrated Places. Thus when it is ſaid 2 *Chron.*4.8. that *Solomon* made for the ten Tables of the Temple an hundred *Baſons*, or *Bowls* of Gold, the *Greek* Interpreters render it *Vials*. Neither is it to be omitted that when the ſeven Vials are ſaid to be full of the Wrath of God *that liveth for ever and ever:* this Deſcription of God is very emphatical, intimating that God, for as much as he liveth for ever and ever, can certainly accompliſh his Wrath, ſo that his Enemies cannot poſſibly eſcape: whereas Men having their Breath in their Noſtrils, and being liable to Death every moment, they may indeed make great Threats, but perhaps will not ſurvive to perform what they have threatned.

*Verſ.*8. And the Temple was filled with Smoke from the glory of God, and from his power; and no man was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were fulfilled.

The filling of the heavenly Temple with Smoke, ſo that none was able to enter thereinto for a time, doth not intimate any abſtruſe and myſterious buſineſs, but onely ſet off the awfull Majeſty of God, as will appear by the collation of other like paſſages of the Scripture. For thus *Moſes*, *Exod.*40.35. is ſaid, *To be unable to enter into the Tent of the Congregation, becauſe the Cloud abode thereupon, and the glory of the Lord filled the Tabernacle.* And the Prieſts at the Dedication of *Solomon*'s Temple, are ſaid, *To be unable to enter into the Houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe*, 2 *Chron.*7.2. So that we ought not to hunt after Myſteries, when the Scripture giveth us no intimation of them.

Chap. 16. Verſ. 1.

And I heard a great Voice out of the Temple, ſaying to the ſeven Angels, Go your ways and pour out the Vials of the Wrath of God upon the Earth.

The Expoſition.

THe heavenly Prieſts aforeſaid being now furniſhed by means of the Saints on Earth, with the Vials of Gods wrath, are commanded by a loud voice out of the Temple in Heaven to pour them out upon the Earth. Not that the greateſt part of them are not to be poured out upon other parts of the World, but, *by a Figure of Deficiency*, that is, κατ' ἔλλειμμα ἐνδείας, (as the *Greeks* are wont to phraſe it) the Earth onely is named, both becauſe the firſt is expreſly ſaid to be poured out upon the Earth, it ſelf, and alſo all the reſt of the Vials, though poured out upon other places, yet have relation to the Earth, and the Inhabitants thereof.

Verſ. 2. And the firſt went, and poured out his Vial upon the Earth; and there fell a noiſom and grievous ſore upon the Men which had the Mark of the Beaſt, and upon them which worſhipped his Image.

The firſt Vial, as we ſaid before, is poured out upon the Earth, and the effect thereof is a ſore and evil Boil, ariſing on them that had the Mark of the Beaſt, and worſhipped his Image. In the explaining of which Vial, (as well

well as of the reſt) I ſee no need of betaking our ſelves to an Allegory. For if *Moſes* and *Aaron*, by ſprinkling Aſhes of the Furnace towards Heaven, cauſed it to become a Boil breaking out with Blains upon the *Egyptians*, *Exod.*9.8,9,10. Why may we not as well conceive that the pouring out of a Vial on the Earth by an Angel may produce the ſame effect upon the Worſhippers of the Beaſt? And how then is this plain Interpretation not to be embraced, when we finde in the Scripture that the ſame Plague did formerly happen to ſuch as had been great Oppreſſours of Gods people.

*Verſ.*3. And the ſecond Angel poured out his Vial upon the Sea; and it became as the Blood of a dead man: and every living ſoul died in the Sea.

The wickedneſs of the Beaſt and his Worſhippers is exceeding great. No marvel therefore if their Plagues be not onely the ſame with thoſe that happened to the wicked of former times, but alſo exceeding them, as being purpoſely ſuited by God to their impiety. Of which ſort is this Plague of the ſecond Vial, the pouring out of which into the Sea, turneth, not the third part thereof onely, as *Chap.*8.8. but all its Waters into Blood, ſo that every living Soul therein periſheth. By this means they are debarred of fiſhing in the Sea, which muſt needs draw with it the ruine of many thouſands that depend thereon for their livelihood. The ſame may alſo be ſaid of their traffiquing by Sea. For the Waters thereof becoming Blood, like that of a dead man, they are not onely unſerviceable to thoſe many uſes, wherein Mariners are wont to imploy them, but alſo by reaſon of their ſtench and thickneſs are altogether unfit to be ſailed in: this Plague therefore is very great.

Verſ.

*Verſ.*4. And the third Angel poured out his Vial upon the Rivers and Fountains of Waters; and they became Blood.

5. And I heard the Angel of the Waters ſay, Thou art righteous, O Lord, which waſt, art, and ſhalt be, becauſe thou haſt judged thus:

6. For they have ſhed the Blood of Saints and Prophets, and thou haſt given them Blood to drink; for they are worthy.

7. And I heard another out of the Altar, ſay, Even ſo, Lord God Almighty, true and righteous are thy Judgements.

The turning of the Sea into Blood, though it be a great Plague, is yet inſufficient to puniſh ſo outragious ſinners as the Worſhippers of the Beaſt, wherefore the vengeance of God cometh yet cloſer to them, by the pouring out of this third Vial into the Rivers and Fountains of Waters, whereby they alſo become Blood. So that now theſe Wretches can hardly with digging about the Rivers and Fountains get Water for their neceſſary uſes. For neither is it ſuitable to conceive, that they were ſupplied any other way, than the *Egyptians* (their Predeceſſours in cruelty) had been in the like calamity. See *Exod.*7.24. And that they had ſome ſuch ſupply, is evident by their ſurviving to undergo the other following Plagues, which could not have come to paſs, had they been deprived of all means to get Water. And this Plague is ſo agreeable

to

to their ſin (as it had been in former times to that of the *Egyptians*) that the Angel of the Waters, who had power to turn them into Blood, doth extoll the ſignal Juſtice of God herein, pronouncing them worthy to have Blood given them to drink, who had not ſpared to ſhed the Blood of Saints and Prophets. And not onely he, but alſo that other Angel, which attendeth at the Altar in Heaven. For he, having formerly deſired the Sickle-bearing Angel to make a clean riddance of the wicked, whoſe ſin was now ripe, *Chap.*14.18. muſt needs rejoyce at the equity of Gods dealing in the pouring out of this Vial, which could not but cauſe many of them to periſh. But it is not to be paſſed over without animadverſion, that when the Worſhippers of the Beaſt are here ſaid, *to have Blood given them to drink, becauſe they had ſhed the Blood of Saints and Prophets:* this argueth that the pouring out of this Vial (and conſequently of the reſt, there being the ſame reaſon of them all) happeneth within the compaſs of the three years and an half, that the Tyranny of the Beaſt laſteth, yea, towards the latter end of that ſpace, in as much as theſe Plagues have relation to the cruelty, that had been before exerciſed towards the Saints and Prophets: and therefore it is likely, that the pouring out of theſe ſeven Vials taketh not up more time, than the ſmiting of *Egypt* with the ten Plagues did, which were all accompliſhed within the ſpace of one Year. For *Moſes* was eighty years old when he began to ſpeak unto *Pharaoh*, *Exod.* 7.7. and but an hundred and twenty when he died, *Deut.*34.7. the laſt forty years of which term he had ſpent in leading the *Iſraelites* in the Wilderneſs, *Deut.*29.5. ſo that there remaineth but the eightieth year of his Life, wherein to inflict thoſe ten Plagues upon *Egypt*.

Verſ.

Verſ. 8. And the fourth Angel poured out his Vial upon the Sun; and Power was given unto him to ſcorch Men with Fire.

9. And Men were ſcorched with great Heat, and blaſphemed the Name of God, which hath Power over theſe Plagues: and they repented not to give him glory.

The ſin of them that worſhip the Beaſt, and receive his Mark, as it is greater than that of evil Men in former times, ſo is it alſo of a new kinde, and unheard of in the World before. And therefore God provideth here for it a new Plague, the like whereof is not to be found in all the Scripture. For the fourth Vial being poured out upon the Sun, cauſeth it to ſcorch Men with fire, and that in a very grievous manner. But if any one here object, that ſhould the Sun (the common Luminary of the World, but deſtitute of life and underſtanding) have ſuch a Power given to it, the Saints alſo would not be untouched. I anſwer, that the words of the Text imply the contrary; ſaying, that *ſuch as were ſcorched by the Sun, blaſphemed the Name of God, and repented not to give him glory*; whereby it appeareth that none but impenitent ſinners do feel this Plague, the Sun, by the marvellous direction of God ſending down fire upon them, but caſting out a chearing light upon the righteous. Thus we read *Exod.* 14.20. that the cloudy Pillar did at the ſame time cauſe darkneſs to the *Egyptians*, and light to the *Iſraelites*. We read alſo *Dan.* 3.22,27. that the fiery Furnace which killed the *Caldeans*, that did but approach thereunto, did not ſo much as ſinge an Hair of the three pious *Jews*, that were thrown into the midſt thereof. And let this conſideration

tion be taken along with us in reading the ſtory of all theſe Plagues, that they are ſo ordered, as that no hurt redoundeth to the righteous from them, God making a way for their eſcape. As we ſee it did happen to the *Iſraelites*, who though dwelling in *Egypt*, were yet untouched with any of the ten Plagues thereof. For albeit their immunity be not mentioned till the fourth Plague, which was that of Flyes, concerning which God ſaith, *I will ſever in that day the Land of* Goſhen, *in which my People dwell, that no Swarms of Flies ſhall be there, to the end thou maiſt know that I am the Lord in the midſt of the Earth, Exod.* 8.22. yet reaſon ſheweth that the ſame is to be underſtood in all the foregoing Plagues, for as much as they were ſent of purpoſe to puniſh the *Egyptians* for their cruelty towards Gods people. In like manner though it be not here expreſly ſaid, that the Sun did not ſcorch the Saints, but onely the wicked, yet muſt it in reaſon be ſuppoſed to have ſo fallen out, and the aforeſaid intimation out of the Text ſheweth as much.

Verſ. 10. And the fifth Angel poured out his Vial upon the Seat of the Beaſt; and his kingdom was full of darkneſs, and they gnawed their Tongues for pain:

11. And blaſphemed the God of Heaven, becauſe of their pains and their ſores, and repented not of their deeds.

As ſome other of the Plagues, that God inflicted upon the Beaſt and his Worſhippers, are the ſame with thoſe that he formerly inflicted upon *Pharaoh* and his People, ſo alſo is this. For the fifth Angel pouring out his Vial upon the Throne of the Beaſt, (which is without queſtion as ſuit-

ſuitable a means to procure darkneſs, as the ſtretching out of *Moſes* hand towards Heaven) his Kingdom, that extendeth it ſelf over the face of the whole Earth, is thereupon darkned. The extremity of which Plague is ſuch, that it cauſeth Men to gnaw their Tongues for pain. For conſider how grievous a thing it is, to be bound for ſeveral days together in chains of thick and palpable darkneſs, (for it would be unreaſonable to think that this darkneſs of the Beaſts Kingdom ſhould be inferiour either in duration or groſneſs to that of *Egypt*) ſo as neither to ſee one another, nor to ariſe out of their places. Howbeit we are not to imagine that the Saints of this time (as well as the *Iſraelites* heretofore) during this diſmal Fog, that beſpreads the face of all the Earth, have not light in their dwellings, ſeeing this Plague, together with the reſt, is ordained of God for the puniſhment of their Adverſaries, and ſo ought not to involve both alike. And this is ſufficiently hinted (according to the obſervation on the pouring out of the fourth Vial) by the blaſphemies that theſe Priſoners of darkneſs are ſaid to vent againſt God, the Authour of this and the other Plagues; whereas to blaſpheme God is ſo enormous a crime, that it is impoſſible it ſhould be incident to the Saints. Wherefore I may truly beſpeak the People of God, that ſhall be in the Reign of the Beaſt, with the words of *Iſaiah, Chap.* 60. 2. of his Prophecy, *Behold, the Darkneſs ſhall cover the Earth, and groſs Darkneſs the People; but the Lord ſhall ariſe upon thee; and his glory ſhall be ſeen upon thee.*

Verſ. 12. And the ſixth Angel poured out his Vial upon the great River Euphrates; and the Water thereof was dried up, that the way of the Kings of the Eaſt might be prepared.

Verſ. 13. And I ſaw three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

Verſ. 14. For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

Verſ. 15. Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked and they ſee his ſhame.

Verſ. 16. And he gathered them together into a place called in the Hebrew tongue, Ar-mageddon.

By *Euphrates* muſt needs here be meant that River, which runneth by *Babylon* properly ſo called, and emptieth it ſelf into the *Perſian* Gulph. For this River riſing in *Armenia*, and traverſing all *Meſopotamia* and *Caldea*, lyeth as a bar in their way, that come out of the eaſtern Countreyes of *Perſia*, *Tartaria*, *India* and *China*, towards the land of Iſrael, whither the kings here ſpoken of are to march with their Armies. Neither is it a new thing that a river ſhould be dryed up to give way to Princes and their hoſts: For we read in the ſcripture that *Jordane* was turned back, to the end *Joſhua* and the *Iſraelites* might in a terrible manner go over without inter-

interruption into the land aforesaid. *Jos.* 3. 17. But as the River *Euphrates* is miraculously dryed up by the Angel for the speedier passage of the eastern Kings, so cometh not it to pass without a miracle that they are drawn to undertake so desperate a design, as to fight against Christ and his Saints. for three unclean spirits do, by working miracles, incite not onely the foresaid Eastern Kings, but also all the Kings of the world to the performance of this exploit. And for as much as these are seen to proceed out of the mouth of the Dragon, and of the Beast, and of the false prophet, this argueth that not onely the Dragon, but also the Beast, (to whom the Dragon is said to give his throne, *Chap.* 13. 2.) together with the False Prophet, (who is said to exercise all the power of the Beast before him; *Chap.* 13. 11, 12.) have dominion over the evil spirits, to send them to and fro in the earth. This so great an expedition of all the Kings in the world combining to cut off the people of God at a blow, is in it self very apt to strike a terrour into the Saints (were no river dried up to give way to any of the Kings aforesaid) and so to make them flinch from their faith and Piety, wherefore the admonition, here given by Christ, is very seasonable, who comparing his coming to that of a thief, because of the suddenness thereof (for when his Enemies shall say, Peace and safety, then sudden destruction shall seize upon them) pronounceth them happy, who in so perillous a time hold fast the garments of their righteousness, whereby the nakedness of their sins committed in the time of Ignorance, is kept from appearing to their shame. As for the place, which these Kings aforesaid make their Randezvouz, it is here called *Armageddon* that is, the mount *of Megiddo*. For *Har* in Hebrew signifieth a mount, and *Mageddon* is the same with *Megiddo* a City belonging to *Manasseh*, *Jos.* 17. 11. which is there written by the Greek interpreters *Mageddo*, and

hath here the letter *N* added thereunto by *John*. Thus the City which *Luke Chap. 9.* 10. calleth *Bethſaida*, is by *Matthew* with the addition of an *N* termed in Greek *Bethſaidan*, *Chap.* 11. 21. But as the letter *N* is added to the end of the Hebrew word aforeſaid, ſo is the letter or rather aſpiration of *h* taken away from the beginning thereof, whileſt it is written *Armageddon*, as it fareth with the Hebrew word *Hallelujah*, *Pſal.* 146. 1. which in Greek is written both there and alſo in the *Revelation*, *Chap.* 19. 1. *Allelujah*, without the letter or aſpiration *H*. Now the mount of *Megiddo* ſeemeth to be choſen of God, rather then another place, towards which all the Kings of the earth muſt draw their Armies againſt that of the Saints, becauſe this City had been of old renowned for the wonderful defeat that Barak with ten thouſand men at his feet gave to the potent hoſt of *Jabin* King of *Canaan*, who was a mighty oppreſſer of the *Iſraelites*. *Judg.* 4. 2, 6. compared with *chap.* 5. 19, 20. where in *Deborahs* ſong of victory, it is ſaid, *the Kings came and fought, then fought the Kings of Canaan in* Taanach *by the waters of* Megiddo, *they took no gain of money. They fought from heaven, the ſtars in their courſes fought againſt Siſera.* For the memory of the miraculous diſcomfiture that hapned to *Siſera*, the Captain General of *Jabins* Army, and to the Kings of *Canaan* that ſided with him againſt Gods people, is of great influence upon the hearts of the Saints to make them expect the like overthrow to be given to the Beaſt, and the Kings his followers in the ſame place.

Verſ. 17. And the ſeventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, ſaying, It is done.

Verſ. 18.

Verſ. 18. And there were voices, and thunders, and lightnings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake and ſo great.

Verſ. 19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

Verſ. 20. And every iſland fled away, and the mountains were not found.

Verſ. 21. And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

God had already plagued the Beaſt, and his worſhippers in the other three Elements, of Earth, Water, and Fire, as appeareth by the hiſtory of the firſt, third, and fourth vials: Wherefore that all nature may be armed againſt ſo out-ragious offenders, this laſt vial is poured out into the Air. Which is no ſooner done, but a loud voice is heard out of the temple in Heaven, from the Throne, ſaying, *It is done.* This voyce is rightly aſcribed to God himſelf that ſitteth upon the throne, rather then to any other perſon about or under the Throne (as we ſee it come

come to paſs, Chap. 19. 5.) becauſe we find him ſpeaking after the ſame maner, Chap. 21. 5, 6. *He that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write, for theſe words are true and faithful. And he ſaid unto me, It is done.* As therefore in that place it ſignifieth that there is a period ſet to the duration of the world, ſo doth it here intimate that no more vials of wrath are to be poured out, foraſmuch as the wrath of God is accompliſhed by this laſt. The voyces, thunders, and lightnings that follow hereupon, are all fore-runners of the great and ſore Judgements, that God is about to bring upon the inhabitants of the earth. For thus we ſee the plagues, pertaining to the ſeven trumpets, uſhered in, Chap. 8. 5, 6. Among thoſe Judgements, an Earthquake is one, affirmed here to be the greateſt that ever hapned ſince God created man upon the earth; the truth whereof will appear to us, if we conſider the ſeveral effects of this Earthquake. For firſt, it ſundreth Jeruſalem into three parts, to wit, by the ſinking of the intermediate buildings into the ground, (for no other diviſion is wont to be the effects of an Earthquake.) And of this Cities ſhaking about this time we have a more ample relation, Chap. 11. 13. For that Jeruſalem is here meant by *the great City*, is evident in that it is diſtinguiſhed from great Babylon, and the other Cities of the nations or Gentiles. Wherefore there remaineth no other City to be underſtood, but that of the Jews, Jeruſalem, which hath this very appellation of a great City given to it, Chap. 11. 8. Another effect of this unuſual Earthquake is the falling of the Cities of the Heathen, many of which ſeem to be overturned thereby, as it is wont to happen in ſuch ſhakings. A third effect (or at leaſt a conſequent) thereof is the coming of great Babylon into remembrance before God, to give unto her the cup of his fierce wrath. Not that God had before forgotten her, but becauſe he

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did not then so remember her, as to execute his fierce wrath upon her, that business being reserved for this time. The maner of which execution you may read at large in the 18. Chapter. The fourth effect is the removal of every Island, and the sinking of the mountains, which afterwards ceased to appear. These two things shall either come to pass, as they are here related, (for so the others that go before are undoubtedly to be fulfilled) or else they onely denote the great alteration that shall happen over all the world, by the erecting of the fifth Kingdom upon the defeat of the Beast, and all the Kings of the earth that side with him. For in this sense is the like removal understood, Chap. 6. 14. After this earthquake, and the dire effects thereof cometh another Judgement very terrible, namely, that of Hail, which is wont to be bred in the Air, (the place into which this seventh vial is poured) and thereof God himself saith to Job, *Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battel and war? Job.* 38.22,23. Accordingly we read, not onely that this was one of the ten plagues of Egypt, *Exod.* 9. 23, 24, 25. but also that God did cast down great Hailstones from Heaven upon the *Amorites* at the battel of *Gibeon*, so that more died with the Hail-stones then they whom the Children of *Israel* slew with the sword. *Josh.* 10. 5, 11. Nevertheless it is likely that neither the Hail-stones of *Egypt*, nor those of *Canaan* were equal in bigness to them that fall down from Heaven upon the worshippers of the Beast. For they are said to be about a talent apiece. Now though we cannot certainly tell how much a talent weighed, yet are we sure that the weight thereof was very great, inasmuch as the branched Candlestick of the tabernacle and all the vessels thereof are by the appointment of God to be made of one talent of Gold. *Exod.* 25. 31, 39. But this plague worketh no better effect upon men, then

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the former ones did. For they are ſo enraged with the greatneſs thereof, that they cannot forbear to vent Blaſphemies againſt God himſelf. Which ſheweth that the end of theſe Plagues is not to reform thoſe, on whom they are ſent, (for undoubtedly ſuch as are come to that height of impiety as to worſhip the Beaſt, yea, the Dragon himſelf, are altogether incurable) but onely to puniſh and torment them for their wickedneſs, and ſo to ſet off the Riches of Gods grace towards the Righteous, whom he hath appointed to Salvation.

Chap. 17. Verſ. 1, 2.

And there came one of the ſeven Angels which had the ſeven Vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the Judgement of the great Whore, that ſitteth upon many Waters:

2. With whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication.

The Expoſition.

FOr as much as upon the pouring out of the ſeventh Vial Great *Babylon* is ſaid to come in remembrance before God, that *he might give her the Cup of the Wine of his fierce Wrath:* and this was a thing of great importance to be clearly known, (for we finde by experience, how much hurt the inadvertency of the time and perſons, appointed

pointed of God for the inflicting of this punishment, hath done to Christians) one of the seven Angels aforesaid cometh to *John*, profering to shew him the Judgement of that great City, which (according to the usage of the Scripture elsewhere, as *Isai* 1.21. & 23.15,16,17. *Ezek.* 16.2,3,35) he calleth an Harlot, *with whom the Kings of the Earth have had to do, and been intoxicated with the Wine of her Fornication.* The meaning of which Allegory I will unfold, when I come to the fourth *Verse.*

*Vers.*3. So he carried me away in the Spirit into the Wilderness: and I saw a Woman sit upon a Scarlet coloured Beast, full of Names of Blasphemy, having seven Heads and ten Horns.

When the Angel is here said *to carry* John *away in the Spirit into the Wilderness*; this argueth that his Body continued where he was before, and that he was onely in the Spirit of his minde hurried away. Thus *Paul*, writing to the *Colossians*, *Chap.*2.5. saith, *Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the stedfastness of your Faith in Christ.* Not that in the substance of his Spirit he was not as well absent from them, as in his body (otherwise how could he indite that Epistle?) but because that in the cogitation of his Spirit he was present with them, and beheld their Christian behaviour, God revealing the same unto him, as it here hapned to *John*, to see this wonderful Vision in the Wilderness, where (as it seemeth) the Judgement of *Rome*, was represented unto him, rather than in the place of his personal abode, because that City is described both in this and also in the following *Chapter*, as ready to become *a Wilderness and Habitation of Devils, and an Hold of*

every unclean Spirit, and a Cage of every unclean and hateful Bird. All which Creatures are noted in the Scripture to haunt deſolate places. See *Iſai* 13.20,21,22. & 34. 13,14. *Jer.*50.39. *Matth.*12.43. It is further very ſuitable to repreſent this City by the name and feature of a Woman, becauſe in the Prophets of old (whoſe Language and Deſcriptions the *Revelation* every where followeth) nothing is more uſual. Thus *Samaria* and *Jeruſalem* are brought in as two Women, *Ezek.*23.1,2,3,4. Who the Scarlet Beaſt is on whom the Woman ſitteth, (and which is depainted with that colour, either for the abundance of Blood which he was to ſhed, or for his kingly Dignity, or for both) is afterwards declared by the Angel, together with the meaning of his ſeven Heads and ten Horns. But for the names of Blaſphemy, whereof he is full, it is neither here nor elſewhere ſo much as intimated what they be, wherefore it would be no leſs than impudency in us to undertake a deſcription of them.

*Verſ.*4. And the Woman was arayed in Purple, and Scarlet colour, and decked with Gold and precious Stone, and Pearls, having a golden Cup in her Hand, full of Abominations and filthineſs of her Fornication.

No marvel if this Woman, which ſitteth on the Scarlet Beaſt, be ſo richly and royally attired, for *Rome* (decyphered by her) being the Seat of the Empire, and receiving both the Spoils and Tributes of all the Nations in the World, muſt needs be infinitely rich; which was indeed the cauſe of her corruption in point of manners, making her now reach out the golden Cup of her Abominations and whoriſh filthineſs, as ſhe had done that of her whoriſh wrath before, *Chap.*14.8. For whereas ſhe had

had in the times of her ſtrict Diſcipline by her valour and marvellous cunning brought all Nations under her yoke, being now on the contrary grown extremely looſe and vicious, all manner of debauchery and lewdneſs did diſtill from her as from the Head, into the Body of the whole Univerſe, ſo that ſhe is in the following *Verſe* ſtyled, *The Mother of the Abominations of the Earth.*

Verſ. 5. And upon her Forehead was a Name written, Myſtery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.

As the Servants of God had his Name written on their Foreheads, and the Inhabitants of the Earth that of the Beaſt, ſo alſo hath the ſtately Woman, that *John* ſaw in the Wilderneſs, a Name inſcribed on her Forehead: which, leſt any one ſhould think it to be that very Name, whereby ſhe was commonly known amongſt Men, hath the word *Myſtery* ſet before it, intimating that the following Name agreed to this Woman, not in a proper but in a myſtical ſenſe. The reaſon and elegancy of which borrowed Appellation given to *Rome*, (for ſhe according to the Angels Interpretation, *Verſe* 18. is meant by this Woman) I have already diſcovered in the Expoſition of the 14. *Chapter*, to which I ſend back the Reader for further ſatisfaction in this point. Now *Rome* is here deſervedly called *the Mother of Harlots, and the Abominations of the Earth.* For it is evident from the teſtimony of Writers, that no City did ever ſo abound with Whoredom, and alſo other abominable practices, as *Rome* both in thoſe times and ever ſince.

Verſ. 6. And I ſaw the woman drunken with the blood of the Saints; and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondred with great admiration.

Verſ. 7. And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

Though the filthineſs of this woman was very great, and her actions abominable above thoſe of all other women, yet would not God have poured out his wrath upon her in ſo ſignal a maner as is related in the two following chapters, had ſhe not above all her other evils, defiled her hands with the blood of Saints and Martyrs; For this is one of thoſe ſins that make the lowdeſt cry in the ears of God, as the Hiſtory of righteous *Abel* teſtifieth, *Gen.* 4. 10, 11. But this woman had already ſwallowed, and was before her ruine to ſwallow ſo much of this precious blood, that *John* here already perceiveth her to be drunk therewith, which drunkenneſs of hers might eaſily appear to him, as he looked upon her; but that it was cauſed by quaffing the blood of Saints and Martyrs, the knowledge hereof muſt needs proceed from Revelation: whether of the Angel, (as it is moſt likely) or of ſome other heavenly perſon. And here by the way let the difference between the *Saints* and the *Martyrs* or *witneſſes* of Jeſus be well obſerved. For the *Saints* are meerly pious men, but the *Martyrs* or *Witneſſes* of Jeſus are ſuch, as, beſides their piety, have alſo the Spirit of Prophecy, and ſo become capeable of bearing teſtimony

teſtimony to Jeſus. For if, (as this very Angel aſſerteth, *chap.* 19. 10.) *the Teſtimony* or *Witneſſing of Jeſus be the Spirit of Prophecy*, then a *Martyr* or *Witneſs* of Jeſus muſt be ſuch a one as is indued therewith. Howbeit though *John* had received that Spirit, yea underſtood the cauſe of the womans drunkenneſs, yet (as propheſying but in part) he could not for all this tell who the woman her ſelf ſhould be; And therefore (as admiration is wont to proceed from Ignorance) he doth exceedingly wonder at her. In which wondring condition he was likely to have continued, had not the Angel diſcloſed to him the Myſtery of the woman, as he doth alſo that of the Beaſt with ſeven heads and ten horns that carried her, which deſcription plainly ſheweth that this Beaſt is the ſame that formerly was ſeen to ariſe out of that Sea, *Chap.* 13. 1. And therefore he is, as formerly, ſimply called the Beaſt, whenſoever he is afterwards mentioned. As for his carrying of the woman, the reaſon hereof (as will further appear from what ſhall preſently be ſpoken) is becauſe the Government of the City, which the woman repreſents, did ſometimes reſt upon him, and ſo he was the ſupport thereof.

Verſ. 8. The beaſt that thou ſaweſt, was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt that was, and is not, and yet is.

The Angel beginning to diſcover ſomewhat obliquely unto

unto *John* the Myſtery of the Beaſt, (whom we ſhall afterwards finde to be *Domitian*) ſaith of him, that *he was and is not.* Wherby is meant, that *he was ſometimes in power, but now at the time of this Viſion was not ſo.* For that it muſt not be underſtood of his *being alive,* is evident from the cloſe of the *Verſe,* where it is ſaid of him, that *he was, and is not, and yet is.* The meaning of which words then would be, that *he was alive, and is not alive, and yet is alive.* Which every one ſeeth to be a flat contradiction. But according to the other Interpretation (which is indeed that of the Angel himſelf, as may be ſeen in the 11. *Verſe*) the words carry in themſelves no contradiction, but a marvellous & divine elegancy, amounting to this ſenſe, that *though the Beaſt had formerly been in power, and now was not ſo, yet was he ſtill in being.* But that which exceedeth all imagination of men, and would ſurpaſs their belief alſo, were it not ſo plainly delivered both here and *Chap.* 11 7. is, that *the Beaſt ſhall aſcend out of the bottomleſs Pit.* Which being ſpoken of one that was then alive, doth imply that he ſhould dy, and afterward ariſe from the Dead, to act thoſe ſtupendious things, that are foretold of him in this Book of the *Revelation.* For that *the bottomleſt Pit* is the Manſion of the Dead, and ſo to aſcend from thence is to ariſe from the Dead, is evident from that Paſſage of the Apoſtle *Paul, Rom* 10.7. where he ſaith, *Who ſhall deſcend into the deep?* (Greek *Abyſs,* or *bottomleſs Pit,* the ſame word that is uſed in the *Revelation* concerning the Beaſt) *that is to bring up Chriſt from the Dead.* For what relation would the Deſcent into *the deep* or *bottomleſs Pit* have to the bringing up of Chriſt from the Dead, if the Dead had not there their abode? In the next place mention is made of the Beaſts going into perdition, which, being here ſet down as a thing that is to follow his Aſcent out of the bottomleſs Pit, ſhall then be fulfilled, when he is thrown alive into the Lake burning with fire and brimſtone,

above

above a thouſand years before the Judgement of the great day, as may be ſeen in the 19. and 20. *Chap.* Which yet new and unuſual puniſhment is to be imputed to the ſtrangeneſs of his offences, afore related in the 13. *Chapter*, which he (as ſhall by and by be proved) will perpetrate after he is riſen from the Dead. Laſt of all, the Angel ſpeaketh of the Admiration, wherein all the Inhabitants of the Earth will have the Beaſt, *that was, and is not, and yet is*, namely, when they ſhall ſee him after his Reſurrection inveſted with ſo vaſt an Empire, and cured of his deadly Wound, as is expreſſed in the 13. *Chapter*. For that the things, related of the Beaſt in that *Chapter*, are to be performed by him, when he is riſen from the Dead, is evident, in that the very chief of them came not to paſs in the time of his former life, as will appear to any one that peruſeth what hath been written of him by ancient Authours. For where is it ſaid of him in ſtory, that *he received a deadly Wound and recovered?* (Yea, we finde on the contrary, that when he had been wounded by one *Stephanus*, he was ſo far from being cured thereof, that he was by others coming in preſently after killed outright. See *Suetonius* in the Hiſtory of *Domitian, cap.* 17.) Where, that *his Image was erected, and made to ſpeak, that they might be put to death that refuſed to worſhip it?* Where, *that he did ſet a Mark upon either the fore-head or the right hand of Men, without which none might buy or ſell?* Theſe and ſundry other remarkable things, recorded of the Beaſt in the Book of the *Revelation* were never yet acted by him, nor indeed by any other perſon whatſoever (that we read of) ſince this Prophecy was written; wherefore, if the Beaſt, that was long ſince ſlain, muſt do them (as this Prophecy plainly teſtifieth) it will unavoidably follow that he muſt be raiſed from the Dead to that purpoſe. But though the Inhabitants of the Earth in general ſhall admire the Beaſt, yet ſome will refuſe to do ſo, namely,

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They whoſe names were written in the book of life from the foundation of the world. By which paſſage it is clear that there is a certain number of men ordained by name to eternal life from the foundation of the world. And this Ordination is alledged by the Angel as the true cauſe why they above others conſent not to the epidemical impiety, that is committed in admiring the Beaſt. Neither did I ever meet with any man, who denying ſuch a particular and peremtory Ordination could give a clear and ſatisfactory anſwer to this paſſage, which in my judgement (now that I have made a more diligent ſearch thereinto) ſeemeth ſufficient to decide the ſo much agitated controverſie about Predeſtination, eſpecially if you add that other invincible argument, taken from the Ordination of Chriſt himſelf. For if Chriſt were unchangeably Ordained to glory not only *from* but alſo *before* the foundation of the world, (as the Scripture atteſteth, and all Chriſtians grant) why ſhould not we by like reaſon affirm the ſame of his people, it being altogether abſurd, to imagine that the head ſhould be deſigned, and not alſo the body pertaining thereunto, inaſmuch as they have a mutual relation the one to the other? For whereas ſome indeavour to decline the dint of the foreſaid paſſage in the Revelation, by referring thoſe words *from the foundation of the world* to the book it ſelf, and not to the writing of the names therein: this can by no means conſiſt, for then to exclude all ambiguity an Article would have been prefixed to them in the Greek, and accordingly the words have run thus, ἐπὶ τὸ βιβλίον τῆς ζωῆς τὸ ἀπὸ καταβολῆς κόσμου. Again, I would demand of any man well skilled in that language, how the Angel could ſpeak otherwiſe then he doth, were it his intention (as I affirm) to ſhew that certain mens names were from the foundation of the world written in the book of life. But if he meant to ſignifie that the book

Book onely was from the Foundation of the World, that (as I before ſhewed) might eaſily have been done, by ſetting an Article, agreeing in *Greek* with the word *Book*, before theſe words, *From the Foundation of the World.*

Verſ. 9. And here is the minde which hath wiſdom. The ſeven Heads are ſeven Mountains, on which the Woman ſitteth.

10. And they are ſeven Kings: five are fallen and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11. And the Beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

Here the Angel cometh directly to the matter, making way to the diſcovery that he had promiſed to *John*, with a ſolemn Preface, whereby he intimateth that the Interpretation, which he was about to deliver, was ſo ordered, that none but a wiſe and intelligent man could apprehend it. Then beginning to declare the Myſtery of the Beaſt with ſeven Heads and ten Horns, whereon the Woman ſitteth, he ſaith, that *the ſeven Heads are both ſeven Mountains, whereon the Woman ſitteth,* (which Deſcription the wiſe and learned know denoteth *Rome*, that was built upon ſeven Mountains,) *and alſo ſeven Kings,* (ſo the *Roman* Emperours are elſewhere ſtyled in the Scripture, for the *Jews*, *John* 19. 15. ſay, *We have no King but* Cæſar. And that he here meaneth *Roman* Kings or Emperours, is evident, in that they are coupled with the ſeven Mountains of *Rome*, and repreſented as they before had been, by the ſeven Heads of the Beaſt) of which Kings *five*

(namely, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*) *are fallen* (that is, *are taken away by a violent death.* Thus *David*, 2 *Sam.* 4. 38. ſaith to the *Iſraelites*, concerning *Abner*, whom *Joab* had ſlain, *Know you not that there is a Prince, and a great man fallen this day in* Iſrael? And God ſaith to the murmuring *Iſraelites*, againſt whom his hand was lifted up to deſtroy them from among the Hoſt, until they were conſumed, *As for you, your carcaſes ſhall fall in this wilderneſs*, Numbers 14. 32.) but *one is*, (namely *Veſpaſian*) *the other is not yet come, and when he cometh, he muſt continue but a little while*, (That is, *Titus* the elder ſon of *Veſpaſian*, who Reigning after his Father, continued but two years two moneths and twenty days, as *Suetonius* in his life witneſſeth) *And the Beaſt that was and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.* This is meant of *Domitian* the younger ſon of *Veſpaſian*, who was the eighth King or Emperour from *Claudius*, if you conſider him as reigning after the death of his Father and his elder brother: But if you look upon him as Reigning in the abſence of his Father, (who was not yet come out of the eaſtern parts unto *Rome* to manage the Empire) he was one of the ſeven Kings from *Claudius*, namely the ſixth. For that *Domitian* after the death of *Vitellius* the Emperour did in the abſence of his Father Reign at *Rome* as Emperour, is manifeſt from the words of *Tacitus*, *Hiſt. lib.* 3. *Cap. ult. Domitianum, poſtquam nihil hoſtile metuebatur, ad duces partium progreſſum, & Cæſarem conſalutatum, miles frequens, utque erat in armis, in paternos penates deduxit*; that is, *Domitian, when no further hoſtility was feared, preſented himſelf to the Captains of the party, and being ſaluted Ceſar*, (that is, *Emperour*, for this was the Title of all the *Roman* Emperours after *Julius Ceſar*) *was brought by the Souldiery in their arms to his Fathers houſe.* And *lib.* 4. *cap.* 1. *Nomen ſedemque Cæſaris Domitianus*

acceperat

acceperat, that is, *Domitian had assumed to himself both the Title and the seat of Cesar. ib. cap.* 4. *Ipsi consulatus cum Tito filio, prætura Domitiano & consulare imperium* that is, *to him* (namely *Vespasian*) *with* Titus *his son the consulship was voted, to Domitian the pretorship and consular authority. ib. cap.* 16. *Mox, ejurante Frontino, Cæsar Domitianus præturam cepit. Ejus nomen epistolis edictisque proponebatur. Vis penes Mucianum, nisi quod pleraque Domitianus, instigantibus amicis, aut propria lubidine agebat*, that is, *Not long after upon the resignation of* Frontinus, Cæsar Domitian *took the pretorship, his name was prefixt to all Letters and Edicts. The power and sway of affairs was in* Mucianus, *save that* Domitian *either at the instigation of his friends, or upon his own pleasure transacted very many things. ib. cap.* 20. *Vespasianus in Italiam resque urbis intentus, adversam de Domitiano famam accipit, tanquam terminos ætatis, & concessa filio egrederetur*, that is, Vespasian *being intent upon Italy and the affairs of the City heareth an ill report of* Domitian, *as if he had passed the bounds of his age, and carried himself with more state then became an Emperours son. Suetonius* also saith of him in the description of his life, *Cap.* 1. *Post victoriam demum progressus, & Cæsar consalutatus, honorem præturæ urbanæ, cum consulari potestate suscepit titulo tenus: quam jusdictionem ad collegam proximum transtulit. Cæterum omnem vim dominationis tam licenter exercuit, ut jam tum, qualis futurus esset, ostenderet. Nec exequar singula, contrectatis multorum uxoribus, Domitiam Longinam Ælio Lamiæ nuptam, etiam in matrimonium abduxit, atque uno die super viginti urbana officia, atque peregrina distribuit: mirari se Vespasiano dictitante, quod successorem non & sibi mitteret*; that is, Domitian *after the victory going out, and being saluted by the name of* Cesar, *assumed the honour of the City Pretorship with consular authority as to the Title, transferring all the jurisdiction to the next Colleague, howbeit he*

did ſo licentiouſly exerciſe all the power of Sovereignty, as that he even then ſhewed what manner of Prince he would afterwards prove. For to omit the reſt of his actions, having abuſed the wives of many Citizens, he took away Domitia Longina, *that was maried to* Ælius Lamia, *and made her his own wife, and diſtributed in one day above twenty offices belonging either to the City or to foreign parts,* Veſpaſian *in the mean time ever and anon crying out, that he wondred that his ſon did not alſo ſend him a ſucceſſor. ib. chap.* 13. *Principatum vero adeptus, neque in ſenatu jactare dubitavit, & patri ſe & fratri imperium dediſſe, illos ſibi reddidiſſe. Pari arrogantia cum procuratorum ſuorum nomine formalem dictaret epiſtolam, ſic cœpit, Dominus & deus noſter ſic fieri jubet. Unde inſtitutum poſt hac, ut ne ſcripto quidem ac ſermone cujuſquam appellaretur aliter*; that is, Domitian *having obtained the Empire, doubted not to boaſt in the very Senate, that he had given the Empire both to his Father and to his Brother, whereas they had only reſtored it unto him: with like arrogancy as he endited a formal Letter in the name of his procurators, he began thus, Our Lord and God commandeth it ſo to be done, whence it was afterwards injoyned, that none ſhould either in writing or in ſpeech give him any other Titles.* This ſhifting of the Kingly power in *Domitian* ſeemeth to be a proof or eſſay of what ſhall hereafter happen to him in the ſame kind. For as he was ſometimes recalled from a private condition to the Empire, ſo ſhall he in future ages ariſe from the dead to be a King, as I have before evinced.

By what the Angel hath here ſpoken to declare the Myſtery of the Beaſt, it is manifeſt that by the Beaſt is meant a Man, who was alive when this Viſion happened to *John*: For the Angel ſaith expreſly *Verſe* 8. that *he is*. It is alſo manifeſt that the Beaſt had already been a King at *Rome*, and ſhould after the deceaſe of his two immediate Predeceſſours reign there again. But who was there

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in the time of this Vision, to whom such a thing doth agree, save *Domitian*, about the end of whose Empire *Irenæus* saith *lib. 5. cap. 3.* that this Book of the *Revelation* was seen: *Neque enim ante multum temporis* (so are his words) *visum est, sed pœnè sub nostro sæculo ad finem Domitiani imperii.* Which may be so far true, as that perhaps it was not published and commonly known before that time. Nevertheless it appeareth from those words of the Angel, *Five are fallen and one is*, that it was written in the Reign of *Vespasian*. These things being so, I rightly reckon the Kings from *Claudius*, for if you begin either before or after him, the words of the Angel will not suit with the truth of the History, as it is delivered by sundry grave Writers that lived in or about those times. And it is likely that the Angel so ordered the Vision, that the computation should begin from *Claudius* inclusively, because he was the first *Roman* Emperour, that imployed his Authority to molest the Christians. For *Suetonius* in the History of his Life, *cap.* 25. telleth us, that *he expelled the* Jews *out of* Rome, *as making continual Tumults by the impulsion of Christ*, (whom he (as it seemeth) doth out of an heathenish malignity call in *Latin Chrestus*, and not *Christus*, as doth also the Authour of that profane Dialogue, called *Philopatris*, which is found among the Works of *Lucian*, see *Page* 1003. of the *Salmurian* Edition.) However certain it is out of the sacred story, that *Claudius* expelled the *Jews* out of *Rome*, by which means *Aquila* and *Priscilla* his Wife, both believing *Jews*, being forced to quit *Rome*, betook themselves to *Corinth*, *Acts* 18. 2. It is further manifest, from what hath been before discoursed, that the Beast *Domitian* is aptly represented with seven Heads, because of his relation both to the seven Mountains, and also to the seven Kings, that were signified by them. For he had not onely sometimes reigned in *Rome* the seven-hilled City, but was also born there, for so saith

Sueto-

Suetonius in the beginning of his Life, *Domitianus natus eſt regione urbis ſexta, ad Malum Punicum*; that is, *Domitian was born in the ſixth Ward of the City, at the Sign of the Pomegranate.* He was alſo Son to one of the ſeven Kings, and Brother to another, as hath before been ſhewed.

Verſ. 12. And the ten Horns which thou ſaweſt, are ten Kings, which have received no Kingdom as yet; but receive Power as Kings one hour with the Beaſt.

13. Theſe have one minde, and ſhall give their Power and Strength unto the Beaſt.

14. Theſe ſhall make War with the Lamb, and the Lamb ſhall overcome them, for he is Lord of lords, and King of kings; and they that are with him, are called, and choſen, and faithful.

Hitherto the Angel hath ſpoken concerning the Beaſt and his ſeven Heads, now he cometh to the ten Horns, that are upon him, which he expreſly telleth us, (as you ſee here) that *they are ten Kings, who did not yet reign, but ſhould receive Authority together with the Beaſt.* Nevertheleſs out of what particular parts of the World theſe Kings ſhall ariſe, he doth not ſhew, or intimate. So that we muſt of neceſſity be ignorant of that circumſtance, either till the thing it ſelf be accompliſhed, or at leaſt till God be pleaſed to make a Revelation thereof. Onely it appeareth out of *Daniel, Chap.* 7. 24, 25. that they ſhall ſtart up out of the fourth univerſal Kingdom, that is, the *Roman.* For that this Prophecy of the Beaſt and his ten Horns, is the ſame with that of *Daniel* in the *Chapter* afore-

aforeſaid, will eaſily appear, if you diligently compare both the paſſages together. By ſo doing you will finde, that the Beaſt in the *Revelation* is in *Daniel* called the little Horn, in as much as the Actions, the Confederates, and the time of their Tyranny are exactly the ſame in both. Howbeit the time is but ſhort, that theſe ten Kings ſhall reign together with the Beaſt, for the Angel ſaith, it ſhall be *one hour:* which Expreſſion of *one hour,* though it be not ſtrictly and properly taken for the twelfth part of a Day, (it being impoſſible for the ten Kings to perform all that is here foretold of them, in the ſpace of ſuch an hour) yet doth it confeſſedly ſignifie a ſhort period of time, as other like paſſages of the Scripture will inform us. Thus *Paul,* 1 *Theſſ.*2.17. ſaith, *We, Brethren, being taken from you for a ſhort time time,* (Greek *for the time of an hour*) *in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.* And *Philemon* 15. *Perhaps he therefore departed for a ſeaſon,* (Greek, *an hour*) *that thou mighteſt receive him for ever.* Now for as much as I have before evinced that the Beaſt doth perſonate *Domitian* the *Roman* Emperour, and no ſuch thing as the ſtarting up of ten new Kings, and their Confederacy with him, is ſaid in Hiſtory to have yet happened to him, I judge I may firmly and undoubtedly conclude, that this muſt hereafter be fulfilled, when he ſhall ariſe from the Dead to rule again. The next thing that the Angel mentioneth, is *the agreement of the ten Kings,* not whereby they ſtand well affected towards one another, but whereby they all give their Power and Authority to the Beaſt, who ſetteth himſelf againſt Gods people. For as to any good correſpondence between them in relation to their particular eſtates, they are ſo far from it, that they can no more cleave together, than Iron be mixed with Clay. Yea, though an union be endeavoured by Alliance, yet can it not be effected, as we are taught by the famous Viſion of *Nebuchadnezzar,*

Dan.

Dan. 2. 43. 44. For that theſe Kings mentioned in this ſecond *Chapter* are the ſame with thoſe of the ſeventh is apparent, as from other circumſtances, ſo from the Univerſal Kingdom, out of which they riſe, and alſo from their very number, in that they are deſigned by ten horns in the one *Chapter*, and by ten toes in the other. Laſtly he ſaith of theſe Kings that *they ſhall make war with the Lamb:* Not that they uſe hoſtility againſt the very perſon of Chriſt, (for he being glorified with his Father in the heavens, is altogether uncapable of having violence offered to him) but becauſe they are armed againſt the Saints, of whom Chriſt is the head, and Captain. Thus *Abijah* the King of *Judah* exhorteth *Jeroboam* and the houſe of *Iſrael* from fighting againſt God, when they were about to aſſail his people, 2 *Chron.* 13. 12. *Behold,* (ſaith he) *God himſelf is with us for our Captain, and his Prieſts with ſounding Trumpets to cry alarm againſt you: O children of* Iſrael, *fight ye not againſt the Lord God of your Fathers, for ye ſhall not proſper.* Moreover that the Saints alſo put themſelves in aray againſt thoſe Kings, appeareth, not only from what is plainly affirmed hereof, *Chap.* 19. 19. (where it is ſaid, *I ſaw the Beaſt and the Kings of the earth, and their armies gathered together to make war with him that ſat on the horſe, and againſt his army*) but may ſufficiently be deduced from that very expreſſion of *making war* (which is here ſimply and without limitation uſed by the Angel) as I have before proved in mine expoſition, on *Chap.* 13. 7. But in vain is hoſtility uſed by thoſe Kings againſt Chriſt, for he being (as the angel further ſaith) a *King of Kings, and Lord of Lords*, can eaſily ſubdue them, as we ſee it come to paſs in the foreſaid nineteenth *Chapter.* Again, *they that are with him* (that is, *on his ſide* as this form of ſpeech doth elſewhere ſometimes ſignifie, ſee *Luke* 11. 23. *He that is not with me is againſt me*) *are called* (to the

the Communion of the ſon of God, 1 *Cor.* 1. 9.) *and choſen* (to ſalvation, 2 *Theſ.* 2. 13.) *and faithful* (in Chriſt Jeſus, *Epheſ.* 1. 1.) and therefore ſuch as the fidelity and goodneſs of Chriſt will not ſuffer ſo cruelly to be cut off at a blow by theſe Kings, who gather their forces to *Armageddon* to that purpoſe. But theſe words, aſwell as that of *warring*, before uſed, imply that the Saints do muſter and imbody themſelves in an army, namely that they may (when their Captain Chriſt Jeſus hath defeated the Beaſt and all the Kings of the earth with the ſword of his mouth) erect the fifth Kingdom according to that of *Daniel, Chap.* 7. 21, 22. *I beheld and the ſame horn*, (that is, *the little horn*, whom I before proved to be the ſame with the Beaſt in the Revelation) *made war with the Saints and prevailed againſt them; until the antient of days came, and Judgement was given to the Saints of the moſt high: and the time came that the Saints poſſeſſed the Kingdom.*

Verſ. 15 And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations and tongues.

The waters where the harlot ſitteth, are not only with truth, but alſo with great fitneſs and elegancy ſaid by the Angel to be *Peoples and Nations*, both becauſe of the violent ruſhing of men, when they are once ſtirred, and likewiſe of the noiſe which they make, reſembling that of waters when they daſh againſt the rocks, Thus. *Iſa. Chap* 17. 12. ſaith, *Wo to the multitude of peoples, which make a noiſe like the noiſe of the Sea, and to the ruſhing of Nations, that make a ruſhing like the ruſhing of mighty waters.* And *Jeremiah* ſaith of old Babylon, the Type of *Rome*,

(as it ſeemeth by the *Revelation*) *Chap.* 51.55. *The Lord hath ſpoiled* Babylon, *and deſtroyed out of her the great voice: when her waves do roar like great Waters, a noiſe of their voice is uttered.* Whence it is that the ſtilling of the Tumult of the People, is well ranked by the *Pſalmiſt* with the quieting of the noiſe of the Seas, *Pſalm* 65 7. Now *Rome* is ſaid to ſit upon theſe Waters, becauſe, being the Seat of the fourth univerſal Empire, it was the City to which all Nations were ſubject, and whither they were wont continually to reſort.

Verſ. 16. And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with Fire.

17. For God hath put in their Hearts, to fulfill his Will, and to agree, and give their Kingdom unto the Beaſt, until the Words of God ſhall be fulfilled.

Here the Angel declareth, what the ten Kings aforeſaid ſhould do to *Rome*, namely, that they ſhould ſack and burn it with fire. But for as much as that City is here deſcribed (according to the manner of the Scripture) as *an Harlot*, it is therefore ſuitably ſaid, that *they ſhall make her naked, and eat her fleſh*; both which are done by pillaging the place, and ſlaying the Inhabitants thereof. Thus God ſaith of *Jeruſalem*, under the name of *Aholibah* the Harlot, *Ezek.* 23.29. *They ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare.* And *David* ſaith of his enemies, that *they came upon him to eat up his fleſh*, namely, with the mouth of the Sword, *Pſal.* 27.2. But the reaſon why ſo many Kings, other-

otherwiſe at variance amongſt themſelves, ſhould yet *agree herein, and give their Kingdom to the Beaſt*, (which two things here concurring to the deſtruction of *Rome*, do by the way clearly intimate, that it is the Beaſt who ſetteth the Kings upon this Work) is becauſe God putteth the ſame into their hearts, to the end he may accompliſh his words, that he to wit had ſpoken touching the fall of *Rome*, *Chap.* 14. 8. wherefore in as much as the Angels words are ſo perſpicuous concerning this matter, they muſt needs be exceedingly miſtaken, who expect that *Rome* ſhall be deſtroyed, either by other perſons, than the ten Kings aforeſaid, or at another time than after the ſeven Vials of Gods wrath have been poured out upon the Earth, during the ſpace of three years and an half, that the Tyranny of the Beaſt over the Saints ſhall continue. But neither is the Beaſt yet riſen, nor the ten Kings his Confederates, nor thoſe prodigious things come to paſs that are mentioned in the 13. *Chapter*, nor ſo much as one of the Vials poured out, as will eaſily appear to any man, who being acquainted with the Hiſtories of former Times, and finding no ſuch occurrences there recorded, had rather adhere to the plainneſs of the Scripture it ſelf, than follow the obſcure and uncertain imaginations of men.

Verſ. 18. And the Woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth.

This is the Cloſe of the Interpretation, which the Angel vouchſafeth unto *John*, wherein he diſcovereth who the Woman is, whom *John* ſaw in the Wilderneſs, namely, *the great City, that reigned over the Kings of the Earth*; which all that are skil'ed in the Hiſtory of thoſe

Times wherein *John* wrote this Prophecy, know to be *Rome.* For ſhe commanding over the whole World, muſt needs reign over thoſe Kings that governed in any part of the ſame. A Proof confirming the Truth of this matter may be ſeen in *Tacitus*, who in the ſecond Book and twenty third Chapter of his Hiſtory, ſaith, *Acceſſere cum regno, Sohemus haud ſpernendis viribus, Antiochus vetuſtis opibus ingens, & inſervientium regum ditiſſimus. Mox, per occultos ſuorum nuncios excitus ab urbe Agrippa, ignaro adhuc Vitellio, celeri navigatione properaverat.* That is, Sohemus, *who was a King of conſiderable Forces, and* Antiochus *who was mighty for his ancient wealth, and of all the ſubject Kings the richeſt, ſided with that party, (namely, to make* Veſpaſian *Emperour)* Agrippa *alſo, upon ſecret Meſſages of his Friends, quitted the City unawares to* Vitellius, *and ſpeedily ſailed thither.* Thus much for the Key here given by the Angel to unlock the Myſtery of the Beaſt, which if our men had rather choſen to uſe, than vainly attempted to break up this divine Cabinet with their own forced Interpretations; neither had they ſo much wreſted this excellent Prophecy of *John*, nor expoſed the Religion of Proteſtants to the contempt and ſcorn of her Adverſaries, who in likelihood meaſure what Proteſtants ſpeak in other Points of Religion, by the Standard of their Expoſitions concerning the Beaſt. I ſhould now proceed to the Explication of the eighteenth *Chapter.* But that being onely a Relation touching the manner how *Rome* ſhall be deſtroyed, and containing in it ſelf little or no difficulty, I judge it better to paſs it by, and haſten to the nineteenth *Chapter*, wherewith the Hiſtory of the Beaſt endeth.

Chap.

Chap. 19. Verſ. 1.

And after theſe things I heard a great Voice of much People in Heaven, ſaying, Alleluja; Salvation, and Glory, and Honour, and Power, unto the Lord our God:

Verſ. 2. For true and righteous are his Judgements; for he hath judged the great Whore which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand.

Verſ. 3. And again they ſaid, Alleluja. And her ſmoke roſe up for ever and ever.

The Expoſition.

NO ſooner is *Rome* ſackt and burnt by the ten Kings aforeſaid, but this Judgement is entertained with a great ſhout from Heaven, where a vaſt multitude cry, *Alleluja*, aſcribing *Salvation, and glory, and honour, and power unto the Lord their God.* Of what perſons this Multitude conſiſteth, whither of Angels, or of Men, though it be not here expreſſed, yet may it by a diligent diſquiſition be found out. For, firſt of all, they cannot be Angels, becauſe the *Greek* word ὄχλος to be rendred here in *Engliſh a Multitude*, is never uſed in the Scripture to deſign a great company of Angels, but is on the contrary peculiar to Men, as may be ſeen *Chap.* 17. 15. where *Multitudes* (in *Greek* ὄχλοι) are ranked with *Peoples* and *Nations.* But all will confeſs that *Peoples* and *Nations* conſiſt of Men onely. Secondly, this Multitude doth attribute *Salvation*

tion unto God, which the Angels are not any where found to do. For they being by the perfection of their nature exempted from death or any other tribulation whatſoever, are thereby alſo incapable of ſharing in the ſalvation of God, and accordingly uſe no ſuch form of praiſing him. Whence it followeth that they be men. Not holy men upon the earth, for they are denoted by the four and twenty elders, and the four living creatures, mentioned afterwards in the fourth verſe of this Chapter, it remaineth therefore that the multitude aforeſaid conſiſts of holy men already raiſed from the dead; and glorified in the Kingdom of heaven, when *Rome* is deſtroyed (and ſo differ from them, who after that deſtruction ſhall be made partakers of the ſame anticipated reſurrection, as may be ſeen in the twentieth Chapter of this prophecy) and conſequently are that great multitude of Saints, afore mentioned in the ſeventh Chapter, verſe 9. For that thoſe Saints are ſuch, as being riſen from the dead, triumph in the Kingdom of heaven, is evident from the deſcription there given of them. For it is ſaid that *they were come out of the great tribulation*, ſo it is emphatically expreſſed in the Greek, and therefore intimateth that they weee ſet free from death the chiefeſt of all tribulations) and alſo *were clothed in white Robes, and ſtood before the throne of God*, being put into ſuch a condition, *that they ſhould no more hunger, nor thirſt, becauſe the Lamb ſhould feed them, and lead them unto living fountains of water*. No one of which things agreeth either to men here living on the earth, or to the ſouls of ſuch as are departed this life. Now the reaſon that inciteth theſe Saints in heaven with loud and redoubled voices to cry, *Allelujah*, that is, *Praiſe the Lord*, (for ſo this word, originally Hebrew, doth ſignifie, ſee *Pſal.* 146. 1.) is the juſtice of God, who (as it is here ſaid) *had both judged that great Harlot, which with the lewdneſs of her whoredome*

whoredome corrupted the earth, (whereof we have before ſpoken in our expoſition on the ſeventeenth Chapter) *and alſo had avenged the blood of his ſervants at her hand.* and this vengeance is taken in ſo ſtrange a maner, that it is not to be parrallelled in all the holy ſcripture, ſave in the prediction concerning the judgement of God againſt *Bozrah* and the land of *Idumea*, whereof we read. *Iſa.* 34. 6,7,8,9,10. and which is not yet come to paſs: for though many Cities have been burned with the fire of men, yea *Sodom and Gomorrah* with the fire of God from heaven, yet hath it not been known that any City, after it was once fired, did ſend up the ſmoak of her burning for ever and ever, as it is here affirmed of *Rome*. Which circumſtance alone doth ſufficiently prove that the prophecy held forth in this book concerning the deſtruction of *Rome*, is not yet fulfilled, foraſmuch as ſhe (notwithſtanding all the ſackings and firings that have ſince hapned to her) is yet ſtanding, and that in great ſtate and ſplendor, ſo far is ſhe from being made a deſolation and perpetual burnings.

Verſ. 4. And the four and twenty elders, and the four beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen; Alleluja.

The action of the Saints in heaven, who give honour and glory to God for executing judgement upon *Rome*, is ſeconded by the Saints on earth, who proſtrating themſelves before God, declare their approbation of what the others had done, by ſaying *Amen, Alleluja.* For though the Saints here ſpoken of, are in the viſion introduced as being in heaven, yet this hinders not but that the true place of their abode is the earth, no more then

then the aſcent of *John* into heaven in a viſion, and his viewing the things therein contained, *Chap.* 4. 1. 2. make him in the mean time ceaſe from being a true and real inhabitant of the Iſle *Patmos:* for theſe four and twenty Elders together with the four living creatures I have already proved in mine expoſition of the fifteenth *Chapter,* to be the Diſciples of Chriſt in the four quarters of the world. Howbeit, the four and twenty are both here and elſe where in the Revelation diſtinguiſhed from the reſt, becauſe (as the very name of *Elders* given to them doth import) the Paſtours of the Church are by them ſignified. And this number of the Elders ſeemeth to be modelled from the four and twenty Orders of the Prieſts under the Law, 1 *Chron.* 24. 7, 8. into whoſe room the Miniſters of the Goſpel are come, that the people of God might never want ſome to watch over them in relation to the good of their ſouls.

Verſ. 5. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

The praiſing of God is a thing ſo comely in the Saints, that they are here (though upon a new accompt, as will appear from that which followeth) incited by a voice from the throne to do it again: which voice is not to be aſcribed to God himſelf, (although it proceedeth from his throne) but to ſome other perſon that is under or about the ſame, and hath him that ſitteth on the throne for his God, as the voice it ſelf doth intimate, when it ſaith, *Praiſe our God all ye his ſervants.* If it be further demanded what maner of perſon the author of the voice ſhould be, whether a glorified Saint or an Angel: I anſwer, that it rather ſeemeth to be an Angel, becauſe we finde

finde the like exhortation uſed by an Angel, *Chap.* 14. 6, 7. As for the *Servants* of God, whom the voice ſpeaketh unto, ſeeing they are diſtinguiſhed from thoſe that fear God, this ſufficiently hinteth that they are not meerly pious men, but ſuch as beſides their piety, are imployed by God in the work of the Miniſtery, and in particular bear the office of prophets in the Church, for ſo the ſervants of God (when differenced from them that fear God) are elſewhere underſtood in this book of the Revelation, ſee *Chap.* 11. 18. where it is ſaid, *That thou ſhouldeſt give the reward unto thy ſervants the Prophets, and to the Saints, and them that fear thy name, ſmall and great.* Now that many Prophets will then exiſt when theſe things are to be accompliſhed, I have before ſhewed in the expoſition of the fourteenth *Chapter.*

Verſ. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Alleluja: for the Lord God omnipotent reigneth.

Verſ. 7. Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready.

Verſ. 8. And to her was granted, that ſhe ſhould be arrayed in fine linen, clean and white: for the fine linen is the righteouſneſs of Saints.

Though the deſtruction of the wicked be an inducement to praiſe the name of God, and to rejoyce, yet is

the ſalvation of the righteous (as being in it ſelf a work more excellent and glorious) of far greater efficacy to ſtir up the Saints to the performance of theſe two things. Hence it is that the acclamation here made, is more loud and ſolemn then the others that went before. For *John* ſaith, *That he heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings ſaying, Alleluja.* The reaſon of which unuſual Exultation (that I may confirm what I even now aſſerted) is in the firſt place ſaid to be *the Reign of God*, namely, upon the Delivery of the Kingdom into the Hands of the Saints. For though God was long before ſaid in the Scripture to be *the King of all the Earth*, *Pſal.* 47.7. yet in as much as to reign (if you ſpeak properly) is to rule and govern by Laws, the Reign of God over all the World may in this ſenſe be rightly ſaid to commence with the Kingdom of the Saints. And that this Notion of *Reigning* is true, and grounded on the Scripture, is manifeſt, in that God is then ſaid *never to have born rule over the Heathen, the Adverſaries of his People*, *Iſai* 63.18,19. which can be no otherwiſe true, than becauſe he had not preſcribed them Laws. Whereas the *Jews* on the contrary own God for their King, becauſe he had been their Law-giver, as may be ſeen in thoſe Words of the ſame Prophet, *Chap.*33.22. *The Lord is our Law-giver, the Lord is our King, he will ſave us.* But when upon the Defeat of the Beaſt, (who, as I have ſhewed before, is the ſame with the *little Horn* in the ſeventh of *Daniel*) The Dominion and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the Saints of the moſt High, the World ſhall be ruled by them according to the Laws of God which he hath given by Chriſt Jeſus, and the Laws of all Nations ſhall for the common good be conformed unto that Standard, whereas now they are for the moſt part ſubſervient to the Luſts and Intereſts of a certain

ſort

ſort of Men. So that God (to whom the Saints are ſubſervient in the Kingdom) will then of right be ſaid to reign more perfectly and truly, than he had ever done ſince the World began.

The ſecond ground here alleged for this Triumphing of the Saints, is, *Becauſe the Marriage of the Lamb was come, and his Wife had made her ſelf ready.* By which Wife of Chriſt now ready to be married, is neither to be underſtood the Multitude of thoſe Saints that ſhall be raiſed in glory at the Judgement of the great Day, (for that Judgement ſhall happen above a thouſand Years after this Marriage, as appeareth from the following *Chapter*) nor of thoſe Saints that ſhall be found alive on the Earth, when the great things mentioned in this *Chapter* ſhall be accompliſhed (for the Saints are not in this World *married* to Chriſt, but onely *eſpouſed*, as the Words of *Paul*, 2 *Cor.* 11.2. do intimate, who ſaith of the *Corinthian* Church, *I have eſpouſed you to one Husband, that I may preſent you a chaſte Virgin unto Chriſt*) nor of thoſe Saints that are here brought in ſhouting & rejoycing (for they openly diſtinguiſh themſelves from this Wife of Chriſt) it remaineth therefore that by Her muſt of neceſſity be underſtood thoſe Saints, who having ſuffered Death in the time of the Beaſt, for not worſhipping his Image, nor receiving his Mark, have this Privilege vouchſafed to them above others, that being reſtored to Life they reign with Chriſt a thouſand Years before the reſt of the Dead are raiſed, as is expreſly declared in the following *Chapter*. And this is ſufficiently implyed by the *fine Linen* wherewith they are arayed: for though it be an Emblem of their Righteouſneſs, to which they attained in this World, (as the Words of the Text affirm) yet is it indeed the Habit of ſuch as are riſen from the Dead, and glorified, as is evident from *Chap.* 3.4. where Chriſt ſaith to the Angel of the Church in *Sardis*, *Thou haſt a few Names even in*

Sardis, *which have not defiled their Garments, and they ſhall walk with me in white, for they are worthy.* And alſo from *Chap.*7.9. where *John* ſaith, *I beheld, and lo, a great Multitude, which no man could number, of all Nations, and kindreds and peoples and tongues, ſtood before the Throne and before the Lamb, clothed with white Robes, and palms in their hands.* For that theſe here mentioned are ſuch as had been raiſed from the dead, and glorified, I have before proved in the beginning of mine expoſition upon this *Chapter.*

*Verſ.*9. And he ſaith unto me, Write, Bleſſed are they which are called unto the Marriage-Supper of the Lamb. And he ſaith unto me, Theſe are the true Sayings of God.

Seeing the Angel doth here command *John* to ſet down in Writing, what he himſelf was about to deliver, this argueth that it was a thing very remarkable, and therefore not to be truſted to the memory, which is ſo ſlippery and fleeting, but to remain upon record for ever. And this Injunction is like to that of the fourteenth *Chap. Verſe* 13. and converſant about ſomething of the ſame import. For as they are there pronounced happy, *who ſhould thenceforth die in the Lord,* namely, under the Reign of the Beaſt, and for the confirmation of the Truth, (as I have in mine Expoſition of that place evinced) ſo are ſuch here reckoned to be in the ſame bleſſed condition, who have the honour to be invited to the Wedding Supper of the Lamb, who is to be inſeparably united, in the moſt intimate and ſweet familiarity of love, to thoſe very perſons, when raiſed from the Dead, and glorified. For as Marriages are wont to be ſolemnized with a Feaſt, ſo alſo is this of the Lamb, and therefore mention is made here of

a Wedding

a Wedding Supper; which Supper (if we consider what Christ himself speaketh *of eating and drinking at his Table in his Kingdom, Luke* 22.30. And how in the 22 *Chapter* of this Prophecy, *Verse* 14. they are by an Angel termed happy, *who keep the Commandments of Christ, that they may have a right to the Tree of Life,)* will be found to have more literal truth in it, than is commonly believed, especially if you add what the Angel saith to *John* in the Close of this *Verse*, namely, that *these are the true Sayings of God.* For this (as I intend more largely to discourse in mine Exposition on *Chap.* 21.5.) is all one, as if it had been said, *These are the plain and perspicuous Sayings of God, which are to be understood as the words sound.* As for the Guests invited to this Wedding Supper of the Lamb, for as much as they cannot be either the Angels, (who being meer Servants are no where in the Scripture admitted to such familiarity with Christ) nor the married persons themselves, (who would absurdly be said to be invited to their own Marriage) they must needs be the Saints, that are here brought in exceedingly rejoycing at this Marriage, and consequently such as had formerly been raised from the Dead, and then reigned with Christ in the Kingdom of Heaven, and so were capable of having a part in the Delicacies of this Feast.

Vers. 10. And I fell at his Feet to worship him: And he said unto me, See thou do it not: I am thy fellow Servant, and of thy Brethren, that have the Testimony of Jesus, Worship God: for the Testimony of Jesus, is the Spirit of Prophecy.

John is so transported with the favour that the Angel had done him, in revealing these sublime Mysteries unto him,

him, that he is not able to contain himſelf, but falleth down before his feet and worſhippeth him. Thus *Cornelius* being admoniſhed in a Viſion, *to ſend for* Peter, *who ſhould ſpeak ſuch things unto him; whereby both he and his Houſe ſhould be ſaved,* is raviſht with the ſight of *Peter* coming to him, and adores him. Which Inſtances do teach us thus much, that we ſhould hold in high eſteem thoſe perſons, that are imployed by God to convey unto us the knowledge of divine ſecrets, whereas contrariwiſe we ſee it come to paſs through the ſtupidity and wickedneſs of men, who love Darkneſs rather than Light, that ſuch rare Diſcoverers are in ſtead of Veneration, uſually rewarded with envy, and reproach, yea, with Death it ſelf. Nevertheleſs, though the Reverence that we give to ſuch as inſtruct us in the abſtruſe things of God, ought to be great, yet muſt it be kept within its bounds, and not intrench upon the Prerogative of God: wherefore we ſee the Angel here forbiddeth *John* to worſhip him, for that he was his fellow Servant, (and indeed fellow Servants are not wont to give ſuch Honour one to another) and willeth him to worſhip God their common Maſter, to whom Veneration is due. And *Peter* alſo (in the Hiſtory aforeſaid) raiſeth up *Cornelius*, who was fallen at his Feet, and worſhipped him; which (by the way) is ſufficient to fill that Man of *Rome* with confuſion of face for ever, who pretending to be the Succeſſour of *Peter*, though otherwiſe (as he himſelf is wont to acknowledge) inferiour in gifts and perſonal excellency, doth yet ſuffer himſelf, to be adored of the People, as he is carried in a Throne upon mens ſhoulders through the Streets: yea, when he is initiated into his Office, is ſet upon the very Altar to be ſolemnly worſhipped, which none can with any color deny to be religious and divine Worſhip, eſpecially if he conſider that this Honour is given to him, as ſuppoſed to be the Vicar of Chriſt. But whereas it is objected,

objected, that contrary to the practice of this Angel appearing to *John* in the *Revelation*, we finde that other Angels in the *Old Teſtament*, when they ſhewed themſelves to the Servants of God, permitted themſelves to be worſhipped, as the Angel that exhibited himſelf to the view of *Joſhuah*, as may be ſeen in the fifth *Chapter* of his Hiſtory, *Verſes* 13,14,15. I anſwer, that when the Angels received Worſhip, they either repreſented God, having his Name in them, as that Angel which with two Companions appeared to *Abraham*, *Gen.* 18.2. who is therefore called the Lord, *Verſe* 13. as alſo that Angel which went before the *Iſraelites* in the Pillar of a Cloud, *Exod.* 14.19. Who hath alſo the Name of the Lord given to him, *Verſe* 24. or at leaſt were endued with ſingular Authority, as that Angel whom *Joſhua* worſhipped; for he telleth *Joſhua*, that *he was ſent a Captain of the Lord's hoſt.* Whereas the Angel that here cometh to *John*, doth not appear with Authority, (much leſs repreſent God, or Chriſt) but onely in his private capacity, and therefore ſtyleth himſelf no other than *a fellow Servant of* John, *and of his Brethren, that had the Teſtimony of Jeſus.* This laſt Expreſſion, wherein certain Men are ſaid *to have the Teſtimony of Jeſus*, and which is alſo uſed *Chap.* 12.17. (where it is ſaid, *The Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt,*) would have had ſome difficulty, (though ſuch as might by a diligent inquiry been overcome) but that the Angel is here pleaſed to explain it, openly affirming, that *the Teſtimony of Jeſus is the Spirit of Prophecy*; and conſequently (as we touched before in the Expoſition on the 17. *Chapter*, where we ſhewed the difference between *a Saint* and *a Martyr*) none is *a Witneſs* or *Martyr* of Chriſt Jeſus but he that is a Prophet; which is further confirmed by the 11. *Chapter*, where the two Witneſſes are expreſly called two Prophets, *Verſe* 10.

Verſ.

*Verſ.*11. And I ſaw Heaven opened, and behold, a white Horſe; and he that ſat upon him was called Faithful and True, and in Righteouſneſs he doth judge and make War.

12. His Eys were as a Flame of Fire, and on his Head were many Crowns: and he had a Name written that no Man knew but he himſelf.

13. And he was clothed with a Veſture dipt in Blood: and his Name is called, The Word of God.

14. And the Armies which were in Heaven followed him upon white Horſes, clothed in fine Linen, white and clean.

15. And out of his Mouth goeth a ſharp Sword, that with it he ſhould ſmite the Nations: and he ſhall rule them with a Rod of Iron: and he treadeth the Wine-preſs of the Fierceneſs and Wrath of Almighty God.

16. And he hath on his Veſture and on his Thigh a Name written, King of kings, and Lord of lords.

The opening of the Heaven is a neceſſary Preparative to the ſeeing of Chriſt, who reſiding there cannot otherwiſe be perceived. Thus we finde it to have happened, when Chriſt was pleaſed to afford a ſight of himſelf to his Martyr *Stephen*, *Acts* 7.56. who accordingly there cryeth out, *Behold, I ſee the Heavens opened, and the Son of Man ſtanding*

ſtanding on the right hand of God. But inaſmuch as Chriſt doth here intend to ſhew himſelf as the Captain of his people, he appeareth not, (as he did to *Stephen*) ſtanding in the heaven, but riding on a Horſe, as Commanders are wont to do. And this Horſe is ſaid to be white, (a colour much uſed in time of joy and triumph) to denote the ſucceſs and victory of Chriſt over his Enemies, according to what we read, *Chap. 6. 2.* where it is ſaid, *I ſaw, and behold, a white Horſe, and he that ſat on him had a bow, and a crown was given to him, and he went forth conquering and to conquer.* But the victories and triumphs of Chriſt are not procured by ſuch arts of treachery and falſhood as Earthly Commanders too often put in ure, little regarding how unjuſt the means be, ſo they may attain the end they have propoſed to themſelves, even the conqueſt of their Enemies. For Chriſt on the contrary is faithful and true, neither making uſe of a wrong ſentence in his Judicature, nor of an unjuſt conflict in his warfare, but in both behaving himſelf according to the exact rules of righteouſneſs, as will appear by the judgement that he is about to execute upon the Beaſt and his followers at the battel of *Armageddon.* No marvel therefore if ſo great uprightneſs be accompanied with ſuitable glory and power. For the eyes of Chriſt are ſaid to be *like a flame of fire,* and ſo able to ſtrike a terrour in all them that look upon his face, *and on his head are many crowns,* which implieth the greatneſs of his dominion, extending it ſelf over many kingdoms. Yea, for his greater dignity he hath *a name written,* (to wit, upon the crowns, for it is abſurd to imagine it written upon his head, inaſmuch as it is covered with his crowns) *which none knoweth but he himſelf.* Wherefore it would be preſumption in us to uſe any means for the finding out of this name. For beſides the reaching after that which cannot be attained, we

ſhould thereby diſcover an ambition in us to intrench upon the prerogative of Chriſt, which argueth little reverence towards him. If it be here demanded, how it hapneth that this name ſhould be inſcribed on the crowns encompaſſing the head of Chriſt, and alſo be ſeen of *John*, (as his words imply, in that he is a witneſs of it) and yet neither he, nor any other ſhould attain the knowledge thereof: I anſwer, this cometh to paſs becauſe they cannot read it. As it hapned to the wiſe men of *Babylon* in the time of *Belſhazzar*, none of whom was able to read what the part of the hand, ſent from God, had written upon the Palace-wall, *Dan.* 5. 5, 8. For whoſoever readeth any name, doth thereby know it, although he arrive not at the ſenſe and ſignification thereof. But Chriſt is further ſaid *to be clothed with a veſture dipt in blood*, which is very agreeable to the buſineſs in hand. For he appearing as the Captain of his people, and intending to ſhed the blood of his and their enemies, is aptly repreſented with a bloody garment. Neither is it impertinent hereunto that his name is called *the Word of God*, as will appear when we have made a diſcuſſion thereupon. For when Chriſt is ſtiled *the word*, or rather *the ſpeech* of God, (ſo the Greek word λόγος here uſed doth truly ſignifie, as *Ariſtotle* in the fourth *Chapter* of his book *de interpretatione* doth teach us) this appellation is given to him either properly, or improperly and figuratively: not properly, for then he would be but an accident, ſeeing the ſame *Ariſtotle* in his Treatiſe of the Predicaments, *Chapter* the ſixth, rangeth *a ſpeech* (called by him λόγος, the word here under debate) among the ſpecies of *diſcrete quantity* which is an accident. But Chriſt by the confeſſion of all is a ſubſtance and no accident. Wherefore he is called *the word* or *ſpeech* of God improperly and figuratively, but if ſo, then there muſt be ſome reſemblance between *the ſpeech* of God properly ſo called, and Chriſt Jeſus, which by

by ſearching the Scripture we ſhall finde to conſiſt in theſe two reſpects: firſt becauſe the ſpeech of God properly ſo taken, doth immediately flow from the divine underſtanding: ſo alſo did Chriſt come immediately from the divine Majeſty in heaven to publiſh the Goſpel to the world, and ſo was *the ſpeech*, or *immediate interpreter of God.* This is confirmed by that notable paſſage of *John*, who having in the entrance of the firſt *Chapter* of his Goſpel given the appellation of *the word* or *ſpeech* to Chriſt, ſeemeth to explain the ſame in the eighteenth *verſe* thereof, ſaying, *No man hath ſeen God at any time: the only begotten Son, which is* (or rather, *was*) *in the boſome of the Father, he hath declared him.* Chriſt himſelf alſo ſaith in the ſixth *Chapter* of that Goſpel, *verſe* 38. *I came down from heaven, not to do mine own will, but the will of him that ſent me*, And *Chap.* 8. 42. *If God were your Father, ye would love me, for I proceeded forth, and came from God.* And *Chap.* 16. 27, 28. *The Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world, again I leave the world and go to the Father.* Secondly, becauſe as the *ſpeech* of God properly ſo named, hath power to effect whatſoever he pleaſeth, (for ſo God himſelf teſtifieth of it, *Iſa.* 55. 10, 11. where he ſaith, *as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: So ſhall my word be that goeth forth out of my mouth, it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whither to I ſent it*) In like manner Chriſt had full power to do whatſoever miracles he pleaſed, as he himſelf witneſſeth, *John* 5. 19, 20, 21. where he ſaith, *The Son can do nothing of himſelf, but what he ſeeth the Father do, for what things ſoever he doth, theſe alſo doth the*

Son likewiſe. For the Father loveth the Son, and ſheweth him all things that he himſelf doth: and he will ſhew him greater works then theſe, that ye may marvel. For as the Father raiſeth up the dead, and quickneth them, even ſo the Son quickneth whom he will. Theſe things being ſo, Chriſt can eaſily diſſipate all his enemies, as the event will ſhew in the cloſe of this 19. *Chapter* of the *Revelation*. You ſee then how aptly *John* ſaith, that the name of Chriſt is called *the word* or *ſpeech of God*, when he is brought in as a Captain ready to encounter with the Beaſt and his complices. For this argueth that he can do what mighty works he pleaſeth. Howbeit the Angels, (for they are elſewhere in the Scripture meant by *the heavenly Armies* or *Hoſts*, as appeareth from the words of the Prophet *Micajah*, 1 *Kings* 22.29. *I ſaw the Lord ſitting upon his Throne, and all the Hoſt of heaven ſtanding by him, on his right hand and on his left.* And alſo from the words of Luke, *Chap.* 2. 13, 14, 15. *And ſuddenly there was with the Angel a multitude* (not ὄχλος but πλῆθος in Greek) *of the heavenly Hoſt praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good will towards men. And it came to paſs as the Angels were gon away from them into heaven*, &c.) the Angels, I ſay, that here follow Chriſt, though they alſo ride upon horſes, becauſe they are Armies, and their equipage ought to be ſome waies anſwerable to that of Chriſt their Captain, are yet clothed only in fine linen, white and clean, (their uſual Prieſtly weeds, as I have before proved in the expoſition of the fifteenth *Chapter*) becauſe Chriſt intendeth not at this time to make uſe of their miniſtery, in ſhedding the blood of his enemies, but to do it by himſelf, as appeareth from the one and twentieth *Verſe* of this *Chapter*. Whereas Chriſt on the contrary hath not only *a bloody veſture*, but alſo *a ſharp ſword*, not indeed hanging by his ſide, nor held in his hand, but (as it befitteth *the word* or *ſpeech* of God) coming out

of

of his mouth, wherewith he may ſmite the Nations, and ſlay them. The accompliſhment whereof may be ſeen in the ſequel of this *Chapter*. Neither is this diſagreeable to what we read elſewhere in the Scripture. For if *Moſes* could with the rod in his hand do miracles, and plague the land of *Egypt*, See *Exod*; 4. 17. why may not Chriſt aſwel ſmite the Nations with the ſword of his mouth? For as the rod did not contain in it ſelf the power whereby the miracles were wrought, but was only a ſign thereof: ſo neither doth the ſword, which nevertheleſs is altogether as apt to ſignifie the divine efficacy of Chriſt, who by meerly ſpeaking the word will ſlay ſo many Nations aſſembled together to fight againſt him and his people. But there is not yet an end of deſcribing the warlike power of Chriſt, for there remain three other particulars belonging thereunto. The firſt whereof is *the ruling of the Nations with a rod of Iron.* Which though it may (with congruity to the tenor of the Scripture) be taken only for the *irreſiſtible power* of Chriſt, whereby he is able to cruſh all his Enemies, yet ſeeing we ought not to depart from the letter of the Scripture, when it yieldeth a fair and commodious conſtruction, I propoſe it to the wiſe and learned to judge, whether it may not with probability be thought, that the Saints (into whoſe hands Chriſt will at length miraculouſly deliver all the Kingdoms of the world, and ſo rule over the Nations by them as ſubordinate to himſelf) ſhall both in their judicature, and warfare (the latter of which is likely to continue till that generation be extinct) uſe ſuch an inſtrument as an Iron rod, to break implacable enemies and capital offenders in pieces. Neither is this ſence contrary to the other, but doth include the ſame, ſhewing how that *irreſiſtible power* of Chriſt ſhall at length put forth it ſelf. The ſecond point is *the treading of the wine-preſs of the wrath of God Almighty*, which I cannot ſufficiently

wonder

wonder to ſee how it is ſo often applied to the ſufferings that Chriſt himſelf did undergo, when the Text ſpeaketh of the time preſent, ſaying, *he treadeth the winepreſs*, and not of the time paſt: But Chriſt by the confeſſion of all is now exempted for ever from any further ſufferings. Again, when any one treadeth a winepreſs, he himſelf doth not thereby ſuffer any thing, nor is bruiſed, but maketh the grapes to ſuffer bruiſing. And therefore if Chriſt tread the winepreſs of Gods wrath, he himſelf muſt not be conſidered as enduring the wrath of God, but as inflicting it upon others. And indeed the words of the prophet *Iſaiah, Chap 63.* to which this paſſage ſeemeth to allude, do plainly evince this interpretation of mine to be true and genuine. For he that is there ſeen coming from *Edom*, Red in his apparel, and like to one that treadeth in the winefat, ſheweth the reaſon of this ſtrange attire, *verſe 3.* ſaying, *I have trodden the winepreſs alone, and of the people there was none with me: For I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.* Doth not this demonſtrate beyond all gainſaying, that to tread the winepreſs of Gods wrath, is to execute his judgements upon others, and not to feel the ſame himſelf? The third thing is the name, *King of Kings, and Lord of Lords*, that is written both on the veſture, and alſo on the thigh of Chriſt, which likewiſe apparently belongeth to the warlike power of Chriſt; becauſe he that is a King is wont alſo to command the ſword for the defence of his people, and the deſtruction of his Enemies. whence it was before, (*Chap.* 14. 17.) rendred as the reaſon, why Chriſt ſhould vanquiſh the ten Kings confederate with the Beaſt, (who together with all the reſt of the Kings in the world do here make war againſt Chriſt) namely becauſe he was *Lord of Lords, and King of Kings.* For this implieth that Chriſt hath dominion

over

over all the Kings in the world, and ſo is ſtronger then they, and therefore no wonder if he doth ſubdue and cruſh them. Thus *Nebuchadnezzar*, *Dan.* 2. 37. is called *a King of Kings*, becauſe God had given into his hand all the Earth, and the Kings thereof. Thus alſo *Artaxerxes*, *Ezra* 7. 12. is ſtiled *a King of Kings*, in the beginning of the gracious Commiſſion he granteth to *Ezra*, becauſe he had now gotten into his hands the Kingdom, whereof *Nebuchadnezzar* was ſometime ſeized.

Verſ. 17. And I ſaw an angel ſtanding in the ſun, and he cried with a loud voice, ſaying to all the fowls that flie in the midſt of heaven, Come and gather your ſelves together unto the ſupper of the great God;

Verſ. 18. That ye may eat the fleſh of kings, and the fleſh of Captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

Chriſt (as we have already ſaid) is about to make a ſlaughter of his enemies. Wherefore an Angel crieth with a loud voice to all the fowls of heaven to betake themſe'ves to this ſupper of the great God, that Chriſt is preparing for them, and which will be furniſhed (ſuitably to the Majeſty of the great God) with all ſorts of fleſh both of men and horſes, for their entertainment. This invitation ſeemeth unlikely to have been made by an Angel, were it not that God intendeth to uſe his miniſtery in drawing all his gueſts together; which muſt needs appear

appear to the Nations very ominous, when they behold, Eagles Ravens, Ulultures, andother birds of prey flying in ſhoals towards the land of *Iſrael* where this great ſupper is to be made, (for that it ſhall ſo come to paſs, is evident from the cloſe of the *Chapter*; wherein it is ſaid, *that all the fowls were filled with the fleſh of the ſlain*) nor will the darkning of the Sun leſs amaze them, which ſeemeth alſo likely to happen at this time, and hath been known to be a forerunner of great ſlaughters. For ſeeing the Angel is ſaid *to ſtand in the Sun*, (which cannot be done without obſcuring the light thereof, nor is here put for nothing) to me it is probable that this denoteth a miraculous Eclipſe of that luminary by the interpoſal of the ſame Angel that draweth all the fowls of heaven together.

Verſ. 19. And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.

Verſ. 20. And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

Verſ. 21. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth: and all the fowls were filled with their fleſh.

We

We are now at length arrived at that battel, for which ſo much preparation hath been made, & which is the greateſt that ever was ſtruck ſince the world began, putting a period both to the Tyranny of the Beaſt, (the foreſt enemy of all righteouſneſs that ever was raiſed up) and alſo to the ſufferings of the Saints. The place where it is fought is here indeed omitted, but was in the ſixteenth *Chapter*, ſaid to be called in Hebrew *Armageddon*, which I in the Expoſition of that *Chapter*, have accordingly proved to belong to the Countrey of the Hebrews. The perſons that ſhall fight it are here ſaid to be *the Beaſt and the Kings of the earth with their Armies*, on the one ſide: and *he that ſitteth upon the horſe with his Army*, on the other ſide. Which laſt clauſe clearly ſheweth that there ſhall be an Army in the field ſiding with Chriſt, and having him for their Captain, againſt which the Kings of the earth do directly bend their force, as being capable of hurt. For it is inconceiveable that all the kings of the earth ſhould draw their Armies together into the land of *Iſrael*, to fight againſt the perſon of Chriſt in heaven, which ſhould it deſcend from thence, (as nevertheleſs it ſhall not do until the day of the univerſal judgement) would be altogether impaſſible. Neither can it be ſaid that this Army of Chriſt conſiſteth of Angels, for (to omit the difficulty even now mentioned, and which hath place in Angels as well as in Chriſt) the Angels are ranged in ſeveral Armies, as the fourteenth *verſe* of this *Chapter* ſignifieth, whereas the Army of Chriſt here mentioned is but one. Again, the Angels are in the place aforeſaid called *the Armies in heaven that followed Chriſt*. But this implieth that there is ſome other Army of his upon the earth, even that whereof I now diſpute, and which muſt needs conſiſt of the Saints, as was alſo before hinted, *Chap.* 17. 14. The Iſſue of the Battel is here ſet down in this manner, namely, *that the Kings and their Armies are all ſlain with*

the Sword of Christs mouth; but the Beast and the false Prophet are taken, and thrown alive into the Lake of Fire and Brimstone. All which is so plain, that it needeth no Interpretation. Onely let it by the way be observed that from hence it undeniably followeth, that the Beast and the false Prophet, are two particular Men, otherwise how should they be present at the Battel of *Armageddon*, and there be taken and thrown alive into Hell fire? Certainly, this doth intimate that they are Men, who might as well have been slain as others, but were not, because (as I have before evinced) they had been once dead already, and were restored again to life to act the things in this Book related of them. Which if any one should chance to scrupleat, as a thing very uncouth, (although it be altogether unreasonable so to do, for as much as I have before out of the Scripture demonstrated the same) let him on the contrary consider with himself, how suitable it is that they whose actions are prodigiously wicked, and such as were never practised in the World before, should likewise in an unusual way be raised up to perform them. As for those words in the very Close of this *Chapter*, where it is said, that *all the Fowls were filled with the Flesh of the slain*; this argueth that a true and real Battel is here to be understood, and that the Exposition which I gave upon the 17. and 18. *Verses*, affirming that all manner of ravenous Birds should flock to the Land of *Israel* to feed upon the Corpses of slaughtered men, is firm and certain, so that it would be ridiculous to fasten another sense upon the place.

Chap.20. Verſ.1,2,3.

And I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand.

And he laid hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him a thouſand Years.

And caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more, till the thouſand Years ſhould be fulfilled: and after that, he muſt be looſed a little ſeaſon.

The Expoſition.

SAtan, that old Serpent, (ſo called and here repreſented, becauſe of his ſubtilty, for the Serpent is in the Scripture noted to be the wiſeſt of all the Beaſts that God created, *Gen.*3.1.) had now for many thouſand Years abuſed the World at his pleaſure, and of late knowing his time to be ſhort, had vented more than ordinary malice againſt the Saints, in ſtirring up the Beaſt to perſecute and kill many of them. Yea, in concluſion he had with his wiles ſo inveigled the Kings of the Earth that at his inſtigation they attempted with joint Forces to cut off the remainder of the Saints from being a People. Wherefore to prevent the like miſchief in the future, and to the end that the Saints may enjoy a long Tranquillity after ſo hot a Perſecution, an Angel here deſcendeth from Heaven, and with the Chain that is in his Hand bindeth Sa-

tan for a thouſand Years, that he may no more deceive the Nations till the ſaid term be expired. At which time though he be again let looſe to ſeduce and inſtigate the Nations againſt the Saints, yet ſhall that ſeduction continue but a little while, as the ſequel of this *Chapter* doth declare. Certainly, the binding of Satan muſt needs cauſe ſo happy a revolution over all the World, that we may rather gueſs at it than comprehend it. For conſider how peaceable and glorious the Times muſt needs prove, when Satan the great Incendiary of all thoſe Diſſentions, Outrages, and Cruelties, wherewith the World is ſo much infeſted, ſhall be kept in Priſon for a thouſand Years together, and Men (after the Extinction of that Generation, in whom Satan had ſown the Seeds of Diſcord) ſhall have no other inward Incentive to ſin, than the Diſpoſition of their own Heart, which though it be naturally evil from their youth, yet may it, being alone, more eaſily be reſiſted, nor will without the concurrence of Satan produce ſo grievous Diſorders as now it doth. This therefore is the time when that ſhall truly be fulfilled, which God ſo long ago foretold by the Prophet *Micah*, *Chap.*4.3,4. where he ſaith of the Nations, that *they ſhall beat their Swords into Plough-ſhares, and their Spears into Pruning-hooks: Nation ſhall not riſe againſt Nation, neither ſhall they learn War any more. But they ſhall ſit every man under his Vine, and under his Fig-tree, and none ſhall make them afraid: for the mouth of the Lord of Hoſts hath ſpoken it.* But the World now is and hath hitherto been ſo far from enjoying ſuch felicity, that I cannot ſufficiently wonder, how any man, who is neither a ſtranger to the Records of Antiquity, nor to the condition of the preſent times, ſhould ever imagine that Satan hath already been bound, (namely, in the Reign of *Conſtantine* the Great) and ſo withheld from deceiving the Nations. For it is apparent that ſince the ſaid Emperour ruled, as notorious Impoſtures have been ſet on foot to

delude

delude and blinde the World, as are reported to have been hatched in any former Ages. Which Impoſtures we muſt either confeſs to have proceeded from Satan, (and conſequently that he hath not yet been bound) or moſt abſurdly hold, that Men may be as ſhamefully gulled, when Satan hath ceaſed to ſeduce them, as they were before, and ſo that his labor in this kinde hath hitherto been ſuperfluous. Nor need I any difficult reaſoning to prove what I even now aſſerted. For, to omit others, the *Mahumetans* and *Papiſts* will afford us very evident Inſtances thereof. By the cunning of which two prevailing Factions, the Light of the Goſpel was for many Ages together ſince the Reign of *Conſtantine* almoſt extinguiſhed, but that now in latter times God taking pity on the miſerable condition of his Church, hath raiſed up ſundry Reformers, who have detected many of thoſe Errours, wherewith the Truth had before been obſcured, and ſo given a good Eſſay to the reſtoring of our holy Faith to its primitive luſtre.

The reaſon why Satan is caſt by the Angel into the bottomleſs Pit, rather than into another place, is becauſe many of the evil Spirits have ever ſince their Fall lain there bound in Chains of Darkneſs, as both the words of *Peter, Epiſt. 2. Chap. 2. 4.* (where it is ſaid, *God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs, to be reſerved unto Judgement*) And alſo of *Jude, Verſe 6.* (where it is ſaid, *The Angels which kept not their firſt Eſtate, but left their own Habitation, he hath reſerved in everlaſting Chains under Darkneſs, unto the Judgement of the great Day*) do perſpicuouſly intimate. And therefore certain of them, who were permitted to range up and down the Earth, for the executing of Gods Judgements, having entred into a Man of *Gadara*, and being commanded by Chriſt to come out of him, beſought Chriſt that he would not ſend him into the

the *bottomleſs Pit*, (for ſo the *Greek* word ἄβυσσος uſed by *Luke* in the Relation of this Story, and which is tranſlated in *Engliſh, the Deep*, ought to be rendred, as it is in this 20. *Chapter* of the *Revelation.*)

Verſ. 4. And I ſaw Thrones, and they ſat upon them, and Judgement was given unto them: and I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Chriſt a thouſand Years.

5. But the reſt of the Dead lived not again until the thouſand Years were finiſhed. This is the firſt Reſurrection.

6. Bleſſed and holy is he that hath part in the firſt Reſurrection: on ſuch the ſecond Death hath no power, but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand Years.

That Thrones are the Seats of Kings is evident enough; but who they are that ſhall ſit upon the Thrones here mentioned, and have Judgement given into their hands, is neither of it ſelf evident, nor here expreſſed, ſo that we ſhould be at a great loſs to finde it out, were it not that *Daniel*, ſpeaking of this matter, (as I have before in the Expoſition of the 17. *Chapter* of this Prophecy evinced) ſaith, that *Judgement was given to the Saints of the*

moſt

*moſt High, Chap.*7.22. It is the Saints therefore that are inveſted with the Right of Judicature, and placed on the Thrones after the Defeat of the Beaſt, and the Binding of Satan. Neither ought this Kingdom to be expected, till theſe two miraculous Events have made way for it. Wherefore as they are exceedingly miſtaken, and fear not to gainſay the plain Words of the Scripture, who hold that there ſhall be no fifth Kingdom, or Kingdom of the Saints here on Earth, when in the mean time an Angel expreſly telleth *Daniel, Chap.*7.27. that *the Kingdom, and Dominion, and the greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High:* So are they no leſs out of the way, who dream of any humane Force to be uſed in the Erection of this Kingdom. For this would be to transform the People of the Saints into a Company of Thieves and Robbers. But as the riſe and fall of the Beaſt, the binding of Satan, and ſetting up of the Kingdom of the Saints here on Earth, are great and marvellous Works falling out in the Age here ſpoken of: ſo alſo is the firſt Reſurrection whereof all they ſhall be Partakers, (and ſo reign with Chriſt in heaven) who being either Prophets, (for none but ſuch have the Teſtimony of Jeſus) or meer Saints, do ſuffer Death for refuſing to worſhip the Beaſt. For *John* plainly teſtifieth, that onely ſuch are raiſed up from the Dead to reign with Chriſt the thouſand Years, as were for their Piety in the Reign of the Beaſt, *beheaded*, or *ſmitten with the Ax*, (as the *Greek* word ſignifieth.) Which Expreſſion doth either in timate that the Beaſt ſhall both in Judicature (as the *Romans* his Anceſtors were wont to do) & alſo in War make uſe of ſuch a Weapon as an Ax to kill the Saints, (as we find in the Scripture that *Nebuchadnezzar* did to ſlay the *Egyptians*, *Jer.*46.22. where it is ſaid, *The voice thereof*, (that is, of *Egypt*) *ſhall go like a Serpent, for they ſhall march with an Army, and come againſt her with Axes, as Hewers of Wood*)

or.

or elſe under the moſt frequent and noted kinde of ſlaughter, that ſhall be in uſe at that time, all other ways of inflicting Death upon the Saints are comprehended. For what reaſon can be imagined, why thoſe Saints that are put to Death with the Ax ſhould ſhare in the firſt Reſurrection, rather than ſuch as are diſpatched with ſome other Inſtrument of cruelty? But leſt any one ſhould think this Doctrine of the firſt Reſurrection, taken according to the Letter of the holy Text, to be ſtrange, (though to me it ſeemeth more ſtrange that Chriſtians ſhould ſcruple at a thing ſo plainly and punctually ſet down in the Scripture, for they may as well call into queſtion whatſoever is here ſpoken concerning the Reſurrection that is to be afterwards at the laſt Day, and to which this Reſurrection is oppoſed,) go to, let us confirm this precious Truth, ſo much encouraging Chriſtians to lay down their Lives for the Goſpel, by other paſſages taken out of this Book of the *Revelation*, where ſuch an anticipated Reſurrection is held forth, as belonging both to thoſe Saints that ſuffer Death under the Reign of the Beaſt, and alſo to thoſe that dy for Chriſt and the Goſpel at any time whatſoever. Firſt, therefore it is in the 11. *Chapter* ſaid of the two Witneſſes, (who are expreſly there called Prophets, and ſo muſt needs be two Men, ſince none but Men are in the Scripture termed Prophets) that after they had been ſlain by the Beaſt, and their dead Bodyes lyen unburied three Days and an half in the Streets of *Jeruſalem*, (for not *Rome* but *Jeruſalem* is the great City where Chriſt was ſlain) *The Spirit of Life from God entred into them, and they ſtood upon their feet.* From which words it is undeniably manifeſt that the two Witneſſes are raiſed from the Dead whileſt the Beaſt reigneth. What hinders then, but that the other Prophets and Saints put to Death by him, may likewiſe be reſtored to Life preſently after his Defeat, as this 20. *Chapter* doth in the

the plain and obvious ſence thereof clearly teſtifie? Again, we have in the Expoſition of the nineteenth *Chapter*, *verſe* 1. proved that there is a great multitude of Saints, even before the deſtruction of *Rome*, recalled to life, and triumphing in the kingdom of heaven. Finally it appeareth from that notable paſſage, *Chap.* 2. 26. 27. (where Chriſt ſaith, *He that overcometh and keepeth my works unto the end, to him will I give power over the Nations*, (*and he ſhall rule them with a rod of iron, as the veſſels of a potter ſhall they be broken to ſhivers*) *even as I have received of my Father*) that whoſoever performeth the duty of a Chriſtian to the end of his life, and undergoeth a violent death for the name of Chriſt (for I have elſewhere collected that the notion of *overcoming*, when applied to the Saints in the *Revelation* doth intimate ſuch a death) ſhall be raiſed up from the dead before the day of judgement, to reign over the Nations. For can there any ſuch reign be expected, after that judgement is once paſt? or did not Chriſt, to whom theſe Saints are in this reſpect to be made conformable, ſo come to reign over the Nations? Neither doth that paſſage of Chriſt, *Joh*n 6. 40. *This is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, ſhould have everlaſting life, and I will raiſe him up at the laſt day.* Nor that of *Paul*, 1 *Cor.* 15. 22. *As in Adam all die, even ſo in Chriſt ſhall all be made alive, but every man in his own order. Chriſt the firſt fruits, afterwards they that are Chriſts, at his coming.* Theſe paſſages, I ſay, do not a whit withſtand the doctrine of an anticipated reſurrection, which we endeavor to evince out of the book of the *Revelation*. For Chriſt ſpeaketh of men, only as believing on him, and *Paul*, of them as dying *in* the faith, and not *for* the ſame, as the forecited places of the *Revelation* plainly do. Moreover, that the Lord Chriſt Jeſus doth now in very deed reign in heaven, and

ſo hath done ever ſince he ſat down at the right hand of God, (and conſequently the Saints who are partakers of the firſt reſurrection, ſhall there reign with him) is evident from that notable paſſage of *Paul*, *Epheſ.* 1. 19, 20, 21, 22. *According to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in heavenly places, far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the Church.* And from that of *Peter*, 1 *Epiſt.* 3. 21, 22. *The like figure whereunto even Baptiſm doth alſo now ſave us (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt who is gon into heaven, and is on the right hand of God, Angels, and Authorities, and Powers, being made ſubject unto him.* And alſo from thoſe of *John*, *Rev.* 1. 5. and *Chap.* 17. 14. In the former of which he ſaith, *and from Jeſus Chriſt, the faithful witneſs, the firſt begotten from the dead, and the Prince* (or *Ruler*,) *of the Kings of the earth.* And in the latter, *Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them, for he is Lord of Lords, and King of Kings*; he doth not ſay, *he ſhall be King of Kings.* But what need have I to accumulate texts of Scripture for the proof of this matter, when the ſecond and third *Chapters* of the *Revelation* are of themſelves abundantly ſufficient to convince all that are not obſtinately bent againſt the truth, that Chriſt doth now in his own perſon govern the Church, and take care of it; for you ſhall there have clear and undeniable arguments, both of the cogniſance that he taketh of mens actions, and of the protection he affordeth unto ſuch as walk uprightly with him, and alſo of the judgements he executeth on them that either turn aſide out of the right way, or at leaſt ſlacken their firſt love: ſo that I am

not

not a little moved, when I perceive many, who otherwiſe ſeem to own the Goſpel, ſo eaſily giving ear to ſuch a doctrine, as aſſerteth that Chriſt is not yet in the poſſeſſion and exerciſe of his kingdom, but ſhall hereafter reign, and that upon the Earth: which opinion thwarteth the whole tenor of the New Teſtament (where Chriſt ſince his aſcenſion is uſually called Lord) and annulleth the faith we repoſe in Chriſt, (for to what purpoſe is it to rely on him for help and aſſiſtance, if he be not yet in his kingdome?) and reſtraineth prayer and worſhip before him, and in a word uſhereth in Judaiſm, for there at length this pernicious conceit is wont to center. Wherefore ſeeing I have irrefragably proved, that Jeſus Chriſt doth now reign in heaven, neither is there ſo much as one paſſage in all the Scripture, that ſaith he ſhall ever reign upon the earth, but he himſelf on the contrary plainly teſtifieth, *John* 18. 36. *That his kingdom is not of this world,* (which could not be true, were he to reign perſonally on the earth, as worldly Kings are wont to do) I conclude that whatſoever Saints are raiſed up from the dead to reign with Chriſt during the ſpace of a thouſand years, before the laſt judgement, muſt of neceſſity aſcend up into heaven where he is. And this is plainly taught us in that forequoted inſtance of the two witneſſes, who being recalled to life, go up into heaven in a cloud. *Chap.* 11. 12. Tis true indeed, that the Saints, mentioned in the fifth *Chapter, verſe* 10. ſay, *That they were made Kings and Prieſts to their God, and ſhould reign on the earth.* But here is no hint of any reſurrection, and therefore ſuch Saints are to be underſtood, as having not yet been dead, did and ſhould reign upon the earth. Thus *John* ſaith both of himſelf, and the Saints in the ſeven Churches of *Aſia*, *Chap.* 1. *That Chriſt had made them Kings and Prieſts to God.* And conſequently it might have been truly affirmed of them, *that they ſhould reign upon*

the earth, where they were already Kings. For whereas it is uſually objected, that thoſe Saints in the fifth *Chapter* ſay of themſelves, *we ſhall reign upon the earth*, and therefore did not already reign, this is frivolous: for inaſmuch as they were already Kings, (as they themſelves affirm) and ſome of them ſat with their crowns upon their heads, it muſt needs be that they did already reign, and ſo thoſe words *we ſhall reign upon the earth*, do not intimate the beginning, but the continuance of their reign. Thus *John* writeth to certain Chriſtians of his time, 1 *Epiſt.* 5. 13. *To the end that they ſhould believe on the name of the Son of God*, which doth not argue that they did not yet believe, (the contrary whereof is in the beginning of that *verſe* affirmed) but that *John* would have them to perſiſt in the belief of Chriſt. It is alſo ſaid in the 22. *Chapter* of this Prophecy, *verſe* the 3. that the Throne of God *ſhall be* in the *New Jeruſalem*, when nevertheleſs the miniſtery of Chriſt in the heavenly Tabernacle (which I have before proved to be the ſame with the *New Jeruſalem*) as he ſitteth at the right hand of the Throne of God, doth undeniably ſhew that the Throne of God is already in that City, and conſequently that the aforeſaid paſſage doth onely imply the continuance of it there. Thus have I aſſerted the doctrine of the *firſt reſurrection*, and ſhown that the Saints who are raiſed from the dead, after the binding of Satan, do reign with Chriſt in heaven a thouſand years. From whence it doth neceſſarily follow that they have knowledge of all the things in the world, as Chriſt hath, otherwiſe how could they be partakers with him in ordering and diſpoſing them? But as they are Kings, ſo alſo Prieſts of God and Chriſt, and accordingly do ſerve them both in heaven, what by giving honour and glory to them, what by interceding with them for the Saints who are in the mean time reigning on the earth. For ſo the pattern of

Chriſt

Christ the high priest who doth himself appear before the face of God, and make intercession for the Saints, seemeth to require. Nor need we to fear least the Papists should take any advantage from this doctrine to palliate their superstitious conceits about the Saints; for I do not suppose that the Saints who are dead, and as *Isaiah* testifieth, are *ignorant of us*, *Chap.*63.16. and as *Solomon*, *Eccles.*9.5,6. averreth, *know not any thing, nor have any more a portion for ever in that which is done under the Sun*, do pray for them that are here abiding on the earth, but only such Saints as are raised from the dead, and translated into heaven, becoming there not only kings, but also Priests of God and Christ. No marvel therefore if these persons, who thus rise a thousand Years before the rest of the Dead, are here pronounced both *holy* and *happy*; *holy* for that without holiness it would have been impossible for them to have seen God, much less to appear before his face for others: and *happy*, because all of them are endued with eternal Life, whereas many of them that are raised after the thousand Years are expired, are under the Power of the second Death, as the sequel of this *Chapter* will shew. I may add as a further accession to their happiness, that they have the Privilege of Reigning with Christ over the Nations, whereas they that are not raised up till the last Day, thereby become incapable of such a Kingdom, for as much as Christ shall then put down all Rule, and all Authority, and Power, 1 *Cor.*15.24.

*Vers.*7. And when the thousand Years are expired, Satan shall be loosed out of his Prison.
8. And shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battel:

Battel: the Number of whom is as the Sand of the Sea.

9. And they went up on the Breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City: and Fire came down from God out of Heaven, and devoured them.

No sooner is Satan loosed out of Prison, upon the Expiration of the thousand Years, but that profound Tranquillity, wherein the World had so long been husht, is presently disturbed, and Men again embroiled in new Troubles and Commotions. For Satan by his cunning Suggestions inciteth the Nations abiding in the four Corners of the World, and here comprised under the name of *Gog* and *Magog*, to levy a great and terrible War. Of which Expedition there are two *Chapters* in the Book of the Prophet *Ezekiel*, (namely, the 38. and 39.) that do discourse at large, so as that what is wanting in the *Revelation* to the full description thereof, may from thence be supplyed. It appeareth therefore from the Relation of *Ezekiel*, that *Gog* (of which name we finde also a certain *Reubenite* to have sometimes been, 1 *Chron.* 5.4.) is a Prince that shall be in those Times, when Satan is loosed out of his Prison, and who shall issue out of the Northern parts, bringing with him an innumerable Multitude of armed Men into the Land of *Israel*, in hope of a great Booty, the *Israelites* by reason of their former long prosperity being grown exceeding wealthy, and dwelling securely without Walls, Bars, or Gates; and having passed through the rest of the Countrey, they at length sit down before *Jerusalem*, (which is therefore styled *the beloved City*, because the City of the great King, and more dear to him

him than all the dwellings of *Jacob*) & ſo encompaſs both her and the Army of the Saints there encamped. But as it happened formerly at the Battel of *Armageddon*, that the Saints when ſet in aray againſt the Enemies, had no need to fight, it being their ſtrength to ſit ſtill, and wait for the Salvation of the Lord, ſo fareth it with them here; for after a great Earthquake, which is wont to be a forerunner of ſuch miraculous Defeats, See 1 *Sam* 14.15. God cauſeth the Enemies to ſmite one another, and not only ſo, but alſo raineth Fire and Brimſtone upon them out of Heaven, and devoureth them. The greatneſs of which Northern Army doth appear by two notable effects that enſue upon the deſtruction thereof. For the Houſe of *Iſrael* is ſeven Moneths burying them, and ſeven Years burning up the Weapons wherewith they were armed, ſo that they have no need to take any Fewel either out of the Wood or out of the Field during that time. But who did ever hear or read that ſo prodigious an Invaſion hath been made by the Northern Nations upon the Land of *Iſrael*, or indeed by any Nation upon any Land whatſoever, ſince the Book of *Ezekiel* was written, to this very day? wherefore the accompliſhment of this Prophecy touching *Gog* and *Magog* is yet to be expected, and conſequently when it is ſaid in the beginning of the *Revelation*, that *the time is at hand*, we muſt not thereupon conclude that whatſoever is related afterwards in that Book, was ſhortly to be performed, (for this very *Chapter* of it, whereon we now comment, containeth the Hiſtory of above a thouſand Years) but onely that they ſhould ere long begin to be fulfilled, as will eaſily appear to him that rightly apprehends what the opening of the Seals, that are mentioned in the ſixth *Chapter*, doth intimate.

Verſ. 10.

*Verſ.*10. And the Devil that deceived them, was caſt into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are, and ſhall be tormented Day and Night, for ever and ever.

When *Gog* and *Magog* are once deſtroyed, Satan who had deceived and incited them to make ſo terrible a War upon the Saints without juſt cauſe, is for his labour caſt (not into the bottomleſs Pit to be there detained for a certain time) but into the Lake of Fire and Brimſtone, to be there tormented for ever and ever. From whence it may be gathered, 1. That Satan after this time ſhall not tempt the Sons of Men any more, and conſequently (as we have before diſcourſed,) they ſhall have no other inward ſollicitation to ſin, then what iſſueth from the natural pravity of their own hearts, which is nothing in compariſon of that malignity, which is infuſed into them by the artifice of Satan. 2. That the reaſon why the Beaſt was formerly thrown into Hell-fire, and not Satan alſo, that ſtirred him up, is this, becauſe God intended to make no further uſe of the Beaſt, whereas Satan was a thouſand Years after to ſeduce *Gog* and *Magog*. Which being done, and ſo the wrathfull Miniſtery of Satan accompliſhed, he likewiſe is flung into Hell-fire to be there for ever tormented together with the Beaſt. 3. That Hell-fire (for that is the ſame with the Lake of Fire and Brimſtone) is already in being, and not to be created at the Day of Judgement, otherwiſe how ſhould Satan be thrown thereinto before the coming of that Day? 4. That Satan though a Spirit, yet is not therefore immaterial, otherwiſe how ſhould a true, real, and material fire as that of the Lake is (ſeeing the ſmoke of men therein tormented is ſaid to aſcend for ever and ever, *Chap.*14.11.) be capable of working on him

him? For he is no less said to be tormented therein, than the Beast and the false Prophet, who being both Men (as I before proved) must needs consist of matter, as all will grant. As for the place where Hell-fire is, we shall see concerning that towards the end of this *Chapter*.

Vers. 11. And I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no Place for them.

Vers. 12. And I saw the Dead, small and great, stand before God; and the Books were opened: and another Book was opened, which is the Book of Life: and the Dead were judged out of those things which were written in the Books, according to their Works.

Vers. 13. And the Sea gave up the Dead which were in it; and Death and Hell delivered up the Dead which were in them: and they were judged every Man according to their Works.

The Prophecies of the *Revelation*, if we look rightly on them, considering them in their own plainness, and not as they are disguized and tangled with the far-fetcht Opinions of Men, will be found to have been set down in an orderly manner, those things being usually delivered first that are first to be accomplished. Hence the casting of the Devil into Hell-fire, being once dispatcht, the universal Judgement, which was to follow, (whether in a little or a large distance of time, is uncertain) cometh here in its own place very fitly to be described. God therefore is

the ſupreme Judge, is ſaid to ſit upon *a great white Throne.* By which words the colour of his Throne, which had been hitherto concealed, ſeemeth to be here made known unto us. For ſeeing God, as *David* teſtifieth, *hath prepared his Throne in the Heavens for Judgement, Pſalm* 9.7. & 103.19. and whiteneſs therein doth, for its purity and luſtre, as well comport with the glory of God, if not better, than any other colour, why ſhould we not believe that the Throne of Judgement whereon God ſitteth in the Heavens, is (as it is here deſcribed) white? But as the glory of God is ſet out in ſome meaſure by the greatneſs and colour of his Throne; ſo is it infinitely more by the action that is here aſcribed to him, namely the *Annihilation* of the heaven and earth. For to make them ſo fly away from before his face, as that there is no more place found for them, is indeed to reduce them into nothing. Otherwiſe had they any being, they would alſo have a place, and be ſomewhere. This reduction of the world into nothing leadeth us to believe the more eaſily that it was at firſt created out of nothing. For had the matter thereof been from all eternity coexiſting with God, it would like him be *ens neceſſarium*, and ſo likewiſe of neceſſity continue for ever with him.

John having ſeen the ſovereign judge ſitting on his throne, doth in the next place ſee them alſo that ſtand before him in judgement, and they are the dead of all ſorts, whether they be of high or low degree. For that this expreſſion *of great and ſmall* doth ſo ſignifie, is evident from *Deuteronomy*, 1. 17. Where *Moſes* ſaith to the Judges of Iſrael, *Ye ſhall not reſpect perſons, but ye ſhall hear the ſmall as well as the great.* And alſo from the nineteenth *Chapter* of this book, *verſe* 18. Where an Angel inviteth all the fowls of the heaven to come, *that they may eat the fleſh of all men, both free and bond, both ſmall and great.* For the trial of the perſons aforeſaid, are opened

opened certain books, containing not their actions, (for the words import the contrary) but the laws by which God proceedeth in judging them, and consequently they are the books of the Old and New Testament. For *Paul* plainly telleth us, *that as many as have sinned in* (or *under*) *the law, shall be judged by the law, Rom.* 2. 12. And Christ saith, *John* 12. 48. *He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.* These therefore must needs be the books, and out of the things written in them, the dead shall be judged according to their works. For the inspection of these books doth presently discover both of what kind the works themselves are, and what reward is appointed to them. From whence it may be collected, that they to whom God never made known his will, nor imparted any of those laws recorded in the Old and New Testament, but suffered them to walk in their own waies, albeit they shall perish for their wickedness, yet shall they not undergo any trial. And thus much are we taught by the Apostle *Paul*, who saith, 2 *Thes.* 1. 7, 8. *That the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God.* And *Rom.* 2. 12. *As many as have sinned without law, shall also perish without law,* That is, without having any law proposed, whereby they should be tried and cast. Moreover that we might have a more full knowledge of the foresaid judgement, both the resurrection of the dead, which is a preparative thereunto, and also the several places from whence the dead come forth are here described. For the *Sea* giveth up the bodies of them that were drowned therein, and the *Grave* giveth up the bodies of them that were buried in the earth. For that the *Grave* is here to be understood by *death* is evident, in that it is a place of the dead distinguished both from the *Sea*, and also from *Hell*. But there is no other recep-

tacle of the dead, beſides theſe twain, ſave only the *Grave*. Thus we finde that *Job* doth by *death*, underſtand the *Grave*, *Chap.* 27. 15. When he ſaith of the wicked man, *that thoſe that remain of him ſhall be buried in death, and his widows ſhall not weep.* Finally *Hell* (not *Hell-fire*) giveth up the ſouls both of them that were drowned in the Sea, (under which name all waters are comprehended) and alſo of them that were buried in the earth. For that *Hell* is deſigned to be the manſion of ſeparated Souls, appeareth from the words of *Peter*, *Acts* 2. 31. Who ſpeaking out of the *Pſalms* concerning the reſurrection of Chriſt, ſaith, *that his ſoul was not left in hell, neither did his fleſh ſee corruption.* And alſo from that paſſage of *David*, *Pſalm* 30. 3. *O Lord, thou haſt brought up my ſoul from Hell, thou haſt kept me alive that I ſhould not go down into the pit.* For that I have rightly rendred the words in ſaying *from hell*, and not *from the Grave* is manifeſt both from the Greek verſion, which here hath ἅδης, and alſo from the Hebrew original, not uſing the word קבר which is proper to denote *a Grave* or *Sepulchre*, See *Gen.* 23. 6.) but שאול whereby *Hell* is wont to be expreſſed, and which lieth in the lower parts of the earth, (See the Hebrew context of *Numb.* 16. 30. 33.) Beſides it is apparent to common ſenſe that not the ſouls, but only the bodies of men are laid in the grave.

Verſ. 14. And death and hell were caſt into the lake of fire: This is the ſecond death.

Verſ. 15. And whoſoever was not found written in the book of life, was caſt into the lake of fire.

What the *ſecond death* is, and conſequently thoſe words mean, which we read in the ſecond clauſe of the

ſixth

ſixth *verſe* foregoing, as alſo thoſe *Chap.* 2. 11. where it is ſaid, *He that overcometh ſhall not be hurt of the ſecond death*, is here by *John* explained: for he expreſly telleth us, that *the lake of fire and brimſtone is the ſecond death.* So that to be caſt into that lake, and to be under the power of *the ſecond death*, or hurt of it, are expreſſions of the ſame import. Thus had we *the teſtimony of Jeſus* expounded to us in the nineteenth *Chapter*. Nevertheleſs how *Death* and *Hell* being both of them places and receptacles of the dead, ſhould be caſt into the ſaid lake, is hard to comprehend. Yea were it not for a certain paſſage in the ſixth *Chapter* of this prophecy, I ſhould be inclineable to think that this was a myſtery, which God would not have us pry into, as we have above ſhewn that ſundry ſuch myſteries are to be met withal in the Book of the *Revelation.* But foraſmuch as in the *Chapter* aforeſaid, *verſe* 8. *Death* is brought in riding upon a pale horſe, and *Hell* following him, and conſequently both of them are repreſented in the ſimilitude of perſons, we may from thence rationally collect, that in the paſſage here under debate, the Holy Ghoſt intending to intimate, that after the univerſal Judgement there ſhall be neither burial nor ſeparation of the ſoul from the body, doth exhibit two perſons repreſenting *Death* and *Hell*, which are thrown into the lake of fire, as reſigning up their Office to it, and being ſwallowed up therein, according to that of the Prophet *Hoſea*, *Chap.* 13. 14. *O death, I will be thy plague; O Hell* (ſo it is in the Hebrew, and not *Grave*) *I will be thy deſtruction.*

Beſides the books of the Old and New Teſtament, which are the rule by which the actions of men, that have had ſome form of Religion delivered by God, ſhall at length be examined, there is yet another Book opened in the day of judgement, to wit, *the Book of life*, wherein whoſoever have not their names written, are ſaid

to

to be caſt into the Lake of fire. From whence it may be rightly concluded, that as the want of being enrolled in that Book was above in the thirteenth and alſo in the ſeventeenth *Chapters* alleged, as the Cauſe why ſo many erred moſt groſly in admiring and worſhipping the Beaſt, ſo is it here why ſo many are thrown into the Lake of Fire, in that it is altogether impoſſible for ſuch perſons to attain that piety, to which the Promiſe of eternal Life is annexed. As for the place of the Lake of Fire that is here ſo much ſpoken of, were it part of the World it would of neceſſity periſh with the World, which (as we have before evinced) is to be aboliſhed. Wherefore ſeeing it abideth for ever, we ought in reaſon to conceive that it is without the compaſs of the World, in the Deſcription of which the Scripture doth perpetually omit it. And hence it ſeemeth to be called by Chriſt, *the outer Darkneſs*, *Matth.*22.13. as being without the Verge of Heaven and Earth.

Chap.21. Verſ.1.

And I ſaw a new Heaven, and a new Earth: for the firſt Heaven, and the firſt Earth were paſſed away; and there was no more Sea.

The Expoſition.

WHat I before ſaid touching the orderly courſe held by *John* in ſetting down his Prophecies, is here worthy again to be obſerved. For having in the precedent *Chapter* deſcribed the abolition of Heaven and Earth, he now mentioneth the *new Heaven* and the *new Earth*, that

that are to ſucceed in their place. And he therefore affirmeth that he had ſeen this *new Heaven* and this *new Earth*, (though to this very day the old ones ſtill continue) becauſe they were repreſented to him in a Viſion. Thus Chriſt ſaith to his Diſciples, *Matth.* 16.28. *There be ſome of them that are ſtanding here, who ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom.* Not that any of them were to remain alive to the end of the World, for both the Scripture and the Eccleſiaſtical Hiſtory teſtifie the contrary, but becauſe about eight days after he vouchſafed to three of them a ſight of that glory wherein he ſhall come as King to judge the World, *Luke* 9. 27,28,29,30. But for as much as many endeavour to obſcure this paſſage of the *Revelation* with their forced Allegories, let us confirm the plain and literal meaning thereof by what the Scripture elſewhere ſpeaketh concerning this matter. The Apoſtle *Peter* deſcribing the Day of Judgement, aud the alteration that ſhall happen to the World thereby, telleth the pious *Jews* to whom he directeth his Letters, that *the Day of the Lord will come as a Thief in the Night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the Works therein ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs, looking for and haſting unto the coming of the Day of God, wherein the Heavens being on fire ſhall be diſſolved, and the Elements ſhall melt with fervent heat? Nevertheleſs we according to his Promiſe, look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs,* 2 *Epiſt.* 3. 10,11,12, 13. Is it poſſible that any thing ſhould more plainly and poſitively be delivered, to ſhew that the Heavens and the Earth, which now are, ſhall be diſſolved by Fire, and aboliſhed, and *new Heavens* together with a *new Earth* be created

created of God in their room? Yea, was not this Doctrine long before taught by two ſacred Writers of the *Old Teſtament*, to the latter of which the words of *Peter* (whileſt he ſpeaketh of Gods Promiſe touching a *new Heaven* and a *new Earth*) ſeem to relate? For the divine Authour of the 102. *Pſalm*, directing his ſpeech to God, ſaith in the 25. and 26. *Verſes* thereof, *Of old thou haſt laid the Foundation of the Earth: and the Heavens are the Work of thine Hands. They ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a Garment: as a Veſture ſhalt thou change them, and they ſhall be changed.* Which paſſage doth not onely tell us in plain words that the Heavens and the Earth ſhall periſh, but with all intimate that *new Heavens* and a *new Earth* ſhall be created, whileſt it ſaith, that *God ſhall change the Heavens and the Earth, when grown old, as a Veſture.* For in the change of an old Veſture, a new one is taken in its ſtead. Likewiſe the Prophet *Iſaiah, Chap.* 65.17. bringeth in God, ſaying, *Behold, I create new Heavens, and a new Earth: and the former ſhall not be remembred, nor come into minde*; and *Chap.* 66.22. God, to comfort the *Jews*, ſpeaketh thus, *As the new Heavens and the new Earth, which I will make, ſhall remain before me: ſo ſhall your ſeed and your name remain.* Are not three ſuch Witneſſes as theſe ſufficient to confirm the Expoſition that we have given on the foreſaid paſſage of the *Revelation*? yea, doth not the very cloſe of the *Verſe* evince it, when it is ſaid, *The Sea is no more*? For ſeeing in the World to come there is no place for Commerce and Traffique, to what purpoſe ſhould there be any Sea, which ſerveth for a more eaſie and compendious paſſage from one Countrey to another, that ſo Men may be ſupplyed with ſuch Commodities as they want? But if any one here object that he cannot imagine any more need of a *new Heaven* and a *new Earth*, than of a *new Sea*, I anſwer, that it doth not therefore follow that they are all alike, in

that

that it is expreſly denyed that there ſhall be any more Sea, but on the contrrary it is plainly affirmed that there ſhall be a *new Heaven* and a *new Earth*. Neither hath God left us wholly ignorant concerning the uſe of the *new Earth*, (and conſequently of the *new Heaven*, which will in likelihood be ſubſervient thereunto, as the old Heaven is to the old Earth) as appeareth from the words of the Apoſtle *Paul*, *Rom.*8.19,20,21,22. where he ſaith, *The earneſt expectation of the Creature waiteth for the Manifeſtation of the Sons of God. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the Creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the Children of God. For we know that the whole Creation groaneth and travaileth in pain together until now.* Now ſeeing the Creatures that here expect ſo earneſtly and groan to be delivered from vanity, are twice plainly diſtinguiſhed from the Saints and Children of God, is it not thereby manifeſt that the other living Creatures which God created, ſhall, after the Saints are once clothed with immortallty, be (though not in their former Individuals, yet in others of the ſame kinde) made immortal as well as they, and conſequently live upon the *new Earth*, or can any other ſenſe be put upon the words of *Paul*, without running into Abſurdities?

*Verſ.*2. And I John ſaw the holy City, new Jeruſalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband.

In the ſame manner that *John* had before ſeen the *new Heaven* and the *new Earth*, doth he here ſee the *new Jeruſalem*: onely this *Jeruſalem* is already in being, and there-

fore called *New*, becauſe it is ſo to the Saints when admitted thereinto in the life to come. Thus *Paul*, before *Ananias* was in very deed come to him, had already ſeen him in a viſion entring in and laying his hand upon him, that he might receive his ſight. *Acts* 9. 11, 12. But forasmuch as the knowledge of the *New Jeruſalem* is of ſo great importance, without which neither can the happineſs of the ſaints be rightly apprehended, nor their faith, as wanting a ſolid foundation, be firm and ſtable, we will evince out of the Scripture that by the *New Jeruſalem* is not meant the Church, but (as it is here expreſly termed) a City which God hath reſerved in heaven for the Saints. To omit therefore the obſervation, that may to this effect be rightly deduced from the very name of *Jeruſalem*, which being in the Hebrew of the dual number, ſignifieth that there are two Cities known by that appellation, the Teſtimonies taken out of the divine Author to the Hebrews, will abundantly confirm our aſſertion. For he ſaith, *Chap.* 11. 9, 10. *By faith Abraham ſojourned in the land of promiſe as in a ſtrange country, dwelling in Tabernacles with* Iſaac *and* Jacob, *heirs with him of the ſame promiſe. For he looked for a City which hath foundations, whoſe builder and maker is God.* Certainly a City that is oppoſed to Tabernacles, as having foundations whereof they are deſtitute, and whoſe builder and maker is God himſelf, is a City truly and properly ſo called. Again in the 13.14,15. and 16. *verſes* of the ſame *Chapter* he ſpeaketh thus, *All theſe,* (namely *Abraham, Iſaac, and Jacob*) *died in faith, not having received the promiſes, but having ſeen them afar of, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth. For they that ſay ſuch things, declare plainly that they ſeek a country. And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned,*

but

but now they desire a better countrey, that is an heavenly, wherefore God is not ashamed to be called their God: For he hath prepared for them a City. You see by this that God hath provided for the Saints a City, which is their heavenly Countrey; and that the Patriarchs believed and longed for the same, although they had received no promises of it, but only seen them a far off, and that they shewed their faith and longing by confessing themselves to be strangers and pilgrims on the earth. How much then doth their practice condem many Christians, who having received expres promises of such a City and Kingdome, are so far from longing after it, as that they deny that there is any such place, turning it into an allegory and meer notion! The same divine Author further saith, *Chap.* 12.22,23. *Ye are come unto mount Sion, and unto the City of the living God, the heavenly* Jerusalem, *and to an innumerablt company of Angels; To the general assembly and Church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.* In which words the *heavenly Jerusalem* is not only distinguished, but also parted from the Church, by the interposal of another thing, to which we have acces in the Gospel, to wit, *the myriads of Angels*, so that there remaineth no tergiversation, but that the *New Jerusalem* and the Church of God must of necessity be acknowledged for two different things. Finally he saith *Chap.* 13. 13.14. *Let us go forth unto him,* (that is, *Christ Jesus*) *without the camp, bearing his reproach: For here we have no continuing City, but we seek one to come.* Here also the City is distinguished from the Church, for none can deny that they which seek for that City to come are the Church, whereas the City it self is the thing sought for. It further appeareth from the first clause of this fourteenth *verse*, to which the second hath relation, that a City truly and properly so called is here meant. But were all

theſe Teſtimonies laid aſide, the very deſcent of the *New Jeruſalem* out of heaven (whereby the *New heaven* is to be underſtood, as the foregoing *verſe* doth ſhew) ſufficiently argueth, that not the Church, but a City is thereby intended. For the Church conſiſting of faithful men and women, that were both generated and regenerated on the earth, and there have their continual abode, cannot without great abſurdity be ſaid to deſcend out of heaven, much leſs out of the *New heaven*, which is not yet in being. Moreover the deſcription of the *New Jeruſalem*, ſet down in this and the following *Chapter*, will fully evidence to us both how truly I affirm it to be a very City, and alſo how aptly *John* compareth it to a Bride, that is dreſſed and adorned for her husband.

Verſ. 3. And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God.

Verſ. 4. And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

The voice that is here heard out of heaven, and which in likelyhood, proceedeth from Angels, (for God is brought in ſpeaking immediately after, and Angels are elſewhere found to congratulate the ſalvation of men, *Luke* 2. 10, 11, 13, 14.) confirmeth what I before aſſerted, that by the *New Jeruſalem* is meant a place, and not the

the Church or people of God: for it is ſtiled, upon the deſcent thereof out of heaven, *the Tabernacle of God that is with men*, and ſo is a thing different from the men themſelves, of whom the Church conſiſteth. Again, though the Church be ſometimes in the Scripture known by the name of a *Temple*, yet have I not met with any inſtance where it is called a *Tabernacle*. Nor is it abſurd that the *New Jeruſalem*, though a City that hath foundations, ſhould here be termed *a Tabernacle*; for being deſcribed as deſcending down from God out of heaven; it doth (contrary to other Cities) remove from place to place, as *Tabernacles* or *Tents* are wont to do. The priviledge that they enjoy, who are admitted into this *Tabernacle*, is to have the very *perſon* of God among them. For ſo much is ſignified by thoſe words, wherein it is ſaid, *God himſelf ſhall be with them*: which alſo intimate that during the ſtate of this life *God himſelf* is not with his people, however his favour and aſſiſtance be with them. Neither let any one check at that expreſſion of mine touching the *perſon* of God, for it is borrowed from *Heb.* 1. 3. Where Chriſt is called the expreſs Image of his *perſon*. When God ſhall thus be preſent with the Saints in the *New Jeruſalem*, he ſhall thereby become their *God* or *Sovereign benefactour* in the moſt perfect manner. For if according to the intimation of the divine Author to the Hebrews, *Chap.* 11. 16. God be called the God of *Abraham*, of *Iſaac*, and of *Jacob*, becauſe he hath prepared for them a City, how much better may he be called their God, when he vouchſafeth to them the enjoyment both of that City, and alſo of his own perſonal preſence therein? For ſeeing that in his preſence there is fulneſs of joy, as *David* teſtifieth, *Pſalm* 16. 11. it muſt needs come to paſs that the Saints ſhall by the means thereof be exempted from all miſery whatſoever, and (as it is here expreſſed) neither weep, nor ſorrow,

nor

nor cry, nor ſuffer either death, or pain any more, becauſe the former ſtate and condition of men, wherein all theſe things had place, is now quite done away. Where let it by the way be marked, that when it is in the Text ſaid, *There ſhall be no more death*, this doth of it ſelf put it out of doubt, that what is here ſpoken of men, concerneth not this life, but that which is to come, according to the teſtimony of Chriſt himſelf, who telleth us in the Goſpel according to *Luke, Chap.* 20. 35, 36. That they which ſhall be accounted worthy to obtain that other world, and the reſurrection from the dead, are alſo the perſons that cannot die any more.

Verſ. 5. And he that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write; for theſe words are true and faithful.

Verſ. 6. And he ſaid unto me, It is done, I am Alpha and Omega, the beginning and the end: I will give unto him that is athirſt, of the fountain of the Water of life freely.

Verſ. 7. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

Verſ. 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

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The making of all things new, is altogether neceſſary to the happineſs of the Saints; yet ſeeing this was a thing, which for the greatneſs thereof was likely to finde but little credit amongſt men (as we by experience finde it come to paſs) God is not content with what others from heaven had ſpoken of it, but doth himſelf ſay to *John*, *Behold, I make all things new*; and not only ſo, but commandeth John to write the ſame, that it may remain upon Record for ever, alledging this as the reaſon, namely becauſe the words which both he himſelf and others had uttered concerning this matter were *true and faithful*. Which Epithets are not therefore uſed by God, that he might only ſignifie that there was no falſhood in the words aforeſaid, (for then what will become of the emphaſis that lieth in the word *theſe*, it being impoſſible that any ſpeech proceeding from God ſhould be falſe?) but rather to intimate that there was nothing in them obſcure and uncertain, as it fareth with ſundry other ſayings of God, which are very doubtful and hard to be underſtood. Thus when *Daniel* had declared to *Nebuchadnezzar* very plainly, both his dream and the interpretation thereof, he ſaith in the cloſe of his ſpeech, (as the Greek verſion, not varying from the Original Syriack, hath it, Ἀληθινὸν τὸ ἐνύπνιον, καὶ πιστὴ ἡ σύγκρισις αὐτοῦ, that is, *The dream is true, and the interpretation thereof faithful*, or *ſure*, *Chap.* 2. 45. It is alſo ſaid *Chap.* 8. 26. after that the viſions hapning to *Daniel* at evening on his bed, and in the morning when he was riſen up from thence, had been fully explained, *the viſion of the evening and the morning, which was told, is true*. Finally when *Daniel Chap.* 7. had ſeen certain viſions, and was at firſt troubled about the ſence of them, but afterwards underſtood it, he writeth thus, *verſe* 16. 17, 18, 19. *I came neer unto one of them that ſtood by, and aſked him the truth of all this, ſo he told me and made me know the interpretation of the things.*

things. Theſe great Beaſts, which are four, are four Kings, which ſhall ariſe out of the earth. But the Saints of the moſt high ſhall take the Kingdom, and poſſeſs the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beaſt, which was diverſe from all the others. From whence it is evident that to know the *truth* of viſions, is to underſtand the interpretation, and meaning of them. Wherefore to return to the foreſaid paſſage of the *Revelation*, when it is ſaid, *Theſe words are true and faithful*, it is all one as if it had been ſaid, *Theſe words are plain, and certain, and to be taken as they ſound*: and conſequently ſuch as go about to turn the prophecy touching the *New heaven* and the *New earth*, and the deſcent of the *New Jeruſalem*, and the making of all things new into an allegory, do exceedingly erre from the true and genuine meaning thereof. But God hath not yet ceaſed to inculcate the making of all things new, becauſe of the infinite conſequence thereof. Wherefore to ſhew how certain the ſame is, he ſpeaketh of it though to come, as if it were already paſt, ſaying, *it is done*: he alſo backeth it with a ſtrong reaſon, the better to imprint the belief thereof, in the minds of men, whileſt he ſaith that *he is Alpha and Omega, the beginning and the end.* The connexion of which reaſon with the thing to be proved thereby, is this, that ſeeing God is not wont, like frail and fickle man to do his work by halfes, but throughly to effect them, it cannot be but that having once begun the ſalvation of the Saints, he ſhould at length accompliſh the ſame, and in order thereunto make all things new. God having thus fully declared his purpoſe to make all things new, doth afterwards invite men to come and partake of *the water of life freely*, without money and without price. The fountain, where this water ſpringeth, is in the beginning of the following *Chapter* ſaid to be *the throne of God and the Lamb*, and therefore we are not to underſtand any water figuratively

ſo

ſo taken, but ſuch as being received into the body, cauſeth eternal Life in thoſe that drink it. But the Invitation to drink of this Water is made to none by God, ſave ſuch as *thirſt after it*, and ſo have an ardent deſire to enjoy the benefit of the ſame. What ſhall we then ſay to thoſe, who are ſo far from longing to drink of this Water, that they believe there is no ſuch thing, turning all that is ſaid thereof into an Allegory? In the next place God promiſeth to them that overcome, that *they ſhall inherit all things*, namely, both the Heaven and the Earth that now are, and alſo thoſe that are to come. For they (as I have before ſhewn) being ſuch as lay down their Lives for the Goſpel, have a Privilege above others that dy in the Lord, in that they are admitted to reign with Chriſt in Heaven long before the general Reſurrection, and ſo like him are the Heirs of all things, and Sons of God in a more perfect manner than the reſt of the Faithfull, who though they enjoy eternal Life with Chriſt, yet are not vouchſafed the Honour to ſit with him in his Throne. See *Chap.* 3. 21. But as God is the *God* or *ſoveraign Benefactour* of thoſe that ſuffer Death for the Confirmation of the Truth; ſo on the contrary, ſuch as dare not out of cowardice to partake in the afflictions of the Goſpel, or refuſe to believe therein, or are filthy in their converſation, or unjuſtly deprive others of their Life, or defile themſelves with Women, or uſe the confederacy of evil ſpirits to produce marvellous effects, or worſhip either falſe Gods, or the true God in a falſe manner, by Images which they make to themſelves, or have guile in their mouth, not ſpeaking as they mean, have their portion aſſigned of God unto them in the Lake of Fire, which is here again ſaid to be the ſecond Death, and that ſuitably enough. For if the place wherein the Saints enjoy everlaſting pleaſure, is in the Scripture called by the name of *Life*, (as appeareth by the Collation of *Mark* 9.

47. with *Matth.* 18. 9. In the former of which it is ſaid, *It is better having but one Eye to enter into the Kingdom of God:* In the latter, *It is better having but one Eye to enter into Life:*) In like manner may *Hell-fire,* wherein the wicked feel everlaſting pain, be ſtyled by the name of *Death.*

Verſ. 9. And there came unto me one of the ſeven Angels, which had the ſeven Vials full of the ſeven laſt Plagues, and talked with me, ſaying, Come hither, I will ſhew thee the Bride, the Lambs Wife.

10. And he carried me away in the ſpirit to a great and high Mountain, and ſhewed me that great City, the holy Jeruſalem, deſcending out of Heaven from God.

John had above ſaid that he had ſeen the *new Jeruſalem,* but neither told us how he came to have a ſight thereof, nor gave us a particular Deſcription of that goodly Fabrick, both which he doth now perform. For as to the firſt, he ſaith, that *one of the ſeven Angels that had the ſeven Vials full of the ſeven laſt Plagues,* (and therefore in all likelihood the ſame that had formerly ſhewn him the Judgement of the great Whore, *Chap.* 17. 1.) came and ſpake with him, offering to ſhew him *the Bride the Lambs Wife.* But here they that do by a myſtical Interpretation turn the *new Jeruſalem* into the Church, think they have gotten an impregnable place wherein to ſecure themſelves, eſpecially ſeeing the *Revelation* doth elſewhere confeſſedly ſtyle the Church by the name of the Lambs Wife, *Chap.* 19. 7. But they that argue thus, do not in the mean time perceive, that when in the 7. *Verſe* of the 19. *Chapter*

Chapter mention had been made of the *Lambs Wife*, it is in the following *Verſe* ſubjoyned, that *it was to her granted, that ſhe ſhould be arrayed in fine Linen, clean and white. For the fine Linen is the Righteouſneſs of the Saints.* So that the Scripture it ſelf thereby directeth us by the *Lambs Wife* in the ſaid place to underſtand the Church, howbeit not the Church abiding on the Earth (of which the Adverſaries ſpeak) but reigning with Chriſt in Heaven; whereas, when in the ninth *Verſe* of this 21. *Chapter* the Angel promiſeth to ſhew unto *John* the *Lambs Wife*, he preſently after preſents to his view a great City deſcending out of Heaven from God. Which doth ſufficiently teach us, that by the *Lambs Wife* here is not as formerly meant the Church, but a very City, wherein the Saints ſhall hereafter dwell. For though the *Wife of Chriſt* doth by a more exact Metaphor ſignifie the Church, yet doth not this hinder, but that by a leſs exact one, the City alſo to which the Church hath relation, may be ſignified by the ſame, yea, nothing is more uſual in the Scripture, (as I have before proved) than to repreſent Cities under the notion of Women. Thus we ſaw that the polluted and foul City of *Rome* was called an *Harlot*, *Chap.* 17. why then may not that holy and undefiled City, the *new Jeruſalem* be ſtyled the *Lambs Wife?* By this means we come to the right underſtanding of that paſſage, *Gal.* 4. 26. *The* Jeruſalem *that is above, is free, which is the Mother of us all.* For in as much as the heavenly *Jeruſalem* is not onely inſeparably annexed to Chriſt, but alſo at his diſpoſal, and ſo elegantly called his Wife, ſhe muſt needs be the Mother of all Chriſtians, who are both regenerated by the propoſal thereof, and deſigned to be the Inhabitants of the ſame.

In the next place he ſaith, that the Angel *carried him away in the ſpirit to a great and high Mountain*, (from whence a fairer Proſpect might be had) *and ſhewed him that great*

City, the holy Jeruſalem, *deſcending out of Heaven from God.* The beauty and excellency whereof he doth deſcribe, firſt in ſaying that *it had the glory of God.* And leſt any one ſhould think that the glory of God, which doth enlighten the *new Jeruſalem*, was like to the dazzling and offenſive ſplendour of the Sun, upon whom neither are Men able to look, nor endure his heat, *John* telleth us that *the Luminary thereof* (ſo the *Greek* word φωσὶς ſignifieth) *is like unto a ſtone moſt precious, even a Jaſper-ſtone clear as Cryſtall,* (which caſteth a moſt chearing light on ſuch as behold it.)

2. He ſaith that *it hath a great and high Wall, wherein are twelve Gates, and at the Gates twelve Angels, and names written thereon, which are thoſe of the twelve Tribes of the Children of* Iſrael. *Three of which Gates look towards the Eaſt, and three towards the North, three towards the South, and three towards the Weſt.* All which is ſo plain, that it needeth no Interpretation. Onely let it be obſerved how God vouchſafeth to the *Iſraelites* eſpecial honour, above any other Nation under Heaven, as having inſcribed the names of the twelve Patriarchs, (from whom their ſeveral Tribes are denominated) upon the Gates of the heavenly *Jeruſalem.* From whence it may be collected, that God ordained thoſe Patriarchs to Salvation from the beginning. For it would be ridiculous to imagine, that God would write the names of ſuch men on the Gates of the heavenly *Jeruſalem*, as were not to have any portion therein. And this affordeth another collection (whereby that is confirmed which we formerly diſcourſed upon the 8. *Verſe* of the 17. *Chapter)* that all who are to inherit the heavenly *Jeruſalem*, were by name appointed thereunto from the Foundation of the World. For what reaſon is conceivable, why God ſhould in this manner deſign the twelve Patriarchs, and not likewiſe all the reſt of the Citizens? By ſuch an account all would not be alike beholding

holding to God for their Salvation; which is absurd.

3. He saith that *the Wall of the City hath twelve Foundations, whereon are written the names of the Lambs twelve Apostles.* Here therefore what I even now noted touching the Inscription of mens names upon the Gates of the heavenly *Jerusalem*, doth not onely recurre, but is also very much confirmed, seeing the Scripture doth elsewhere plainly teach, that the Apostles are to be saved. For Christ saith unto them, *Luke* 22.28,29. *Ye are they which have continued with me in my temptations, and I appoint unto you a Kingdom, as my Father hath appointed unto me.* So that the Doctrine touching the Ordination of a certain number of men by name to eternal life, from the Foundation of the World, seemeth by these two Instances to be clearly proved.

Vers. 15. And he that talked with me, had a golden Reed to measure the City, and the Gates thereof, and the Wall thereof.

16. And the City lieth four-square, and the length is as large as the breadth; and he measured the City with the Reed, twelve thousand Furlongs; the length, and the breadth, and the height of it are equal.

The Description of the City still goeth on: for to the end we might know the dimensions thereof, the Angel that here talks with *John*, having a golden Reed in his hand doth measure both the City it self, and also the Gates together with the Wall thereof. But for as much as the highness of the Gates is not afterwards set down, we must needs remain ignorant thereof, and ought to content our selves with the measure of the Wall, wherein it

it is contained. The City therefore lying four-ſquare, (for that is the fitteſt Figure for reſt, as Roundneſs beſt agreeth with Motion) is twelve thouſand Furlongs broad, twelve thouſand long, and twelve thouſand high, (which after the proportion of eight Furlongs to a Mile, maketh fifteen hundred Miles every way) and therefore it might well above be called *the great City*. And indeed the compaſs thereof ought to be very large, in that it is to contain all the Faithful that ever were from the beginning of the World to the end thereof. As for the Wall, it is a hundred forty four Cubits, after the Cubit of a Man; in whoſe ſimilitude the Angel here appeareth. But the Cubit of an ordinary man, from the elbow to the top of the middle finger, is accounted half a yard, and ſo the Wall is ſeventy two yards. But in as much as it is not here expreſſed, whether this meaſure pertaineth to the height, or to the thickneſs thereof, (for as for the length it muſt needs be greater than that of the City it ſelf which the Wall doth encompaſs) it will be beſt to refer it unto both, and ſo to reckon the Wall ſeventy two yards high, and as many broad. By which means that will be verified which was before ſpoken of it, namely, that it was *great and high*. The matter whereof this Wall is made, as to the main Body thereof, is ſaid to conſiſt of Jaſper, which is a ſtone moſt precious, and caſting a moſt delicate luſtre, otherwiſe the Luminary of the City would not have been like to it. The Foundations of the Wall being in number twelve, conſiſt of twelve different precious Stones, which are here particularly named. But ſeeing it is hard (if not impoſſible) for us exactly to diſtinguiſh and deſcribe the ſame; (as the jarring of thoſe that have written of them doth imply) nor would the right diſtinction of them, if attained, advance our ſpiritual edification, in that it appeareth not from the Text, that any Myſtery lyeth couched under them, I will omit any longer

er diſcourſe of them, and haſten to that which is further related concerning the glory of the *heavenly Jeruſalem*. The twelve Gates thereof are ſaid to conſiſt of one intire Pearl a piece, and the City it ſelf together with the Street thereof to be of pure Gold, tranſparent as Glaſs; which is of ſuch rarity, as neither Nature nor Art is able to effect. Otherwiſe the Veſſels that are made of Gold, would be of far greater beauty, than now they are. And though Temples are wont exceedingly to grace the Cities wherein they ſtand, yet is the heavenly *Jeruſalem* ſo ordered, as that having no Temple, it is not a whit defective in beauty for that, in as much as the Lord God Almighty together with the Lamb ſupplyeth the place of a Temple, adorning the City with his illuſtrious preſence infinitely more than any Temple could do. For there is no compariſon between the beauty of any Temple, though built by God, and that of God himſelf; which made the Prophet *Zechary* to cry out, *How great is his beauty! Chap. 9.* 17. Accordingly the *Hebrew* word יְהֹוָה recorded among the proper names of God, is by interpretation *the beautiful one*, as being moſt aptly derived from יָאָה which ſignifieth *to be beautiful, agreeable, and comely*. Moreover, as for the beauty of Chriſt, the Lamb of God, that is amply ſet forth in the firſt *Chapter* of this Prophecy, to which I refer the Reader for further ſatisfaction herein. But as God and Chriſt ſupply the place of a Temple in adorning the heavenly *Jeruſalem*, ſo alſo do they of the Sun and Moon in enlightning of it, and ſo render ſuch kindes of Luminaries altogether uſeleſs to that City. In which light of the *new Jeruſalem*, that ſtreameth from God and Chriſt, and is of a more pure and exhilarating nature than that of the Sun and Moon, ſhall the *Nations* and *Multitudes* of them that are ſaved, converſe. For that the word *Nation* here uſed, doth elſewhere alſo in the Scripture ſometimes denote no other than a *Company* or *Multitude*,

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and not all the People dwelling in the compaſs of ſuch a Countrey, or derived from ſuch an Anceſtour, is evident from that paſſage of *Peter*, 1 *Epiſt.*2.9. where writing to the believing *Jews* of the diſperſion of *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bithynia*, he ſaith, *Ye are a choſen Generation, a royal Prieſthood, an holy Nation.* And this paſſage of *John*, wherein he ſaith, that *the Nations of them that are ſaved, ſhall walk in the light of the new* Jeruſalem, doth plainly put a difference between the Church and her. For the Nations of them that are ſaved, are the Church, and therefore the *new Jeruſalem*, in whoſe light they walk, is the place of their abode, and ſo a City, as it is here again and again entituled. To render which City yet more glorious, it is ſaid, that *the Kings of the Earth ſhall bring their glory and honour thereinto.* For in as much as the virtue of pious Kings, both for the difficulty that there is in attaining and exerciſing the ſame, becauſe of the extraordinary Temptations to which their condition doth expoſe them, and alſo for the great influence it hath upon the World, doth far exceed that of other men; hence it is that God, who renders to all men according to their Works, will at the laſt Day confer a greater meaſure of glory and honour upon ſuch Kings, and therefore their luſtre will in a ſignal manner adorn the *new Jeruſalem.* Howbeit the glory and honour of the Nations that are ſaved, when it alſo (as it is here written) ſhall be brought into the *new Jeruſalem*, will add no little ſplendour thereunto. Moreover, the Gates of this City ſhall never be ſhut. For ſeeing the Gates of Cities are wont to be ſhut at night onely, and here ſhall be perpetual Day, in that the glory of God doth enlighten it without intermiſſion, there is no place left for the ſhutting of the Gates belonging to the *new Jeruſalem.* But though the Gates ly continually open, yet ſhall not all perſons whatſoever enter thereinto. For whoſoever, having been of a vici-

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ous life, and addicted either to Debauchery or Lying, would by his abode defile that holy place, he is debarred entrance thereinto, and such onely admitted who have been pure and undefiled in their ways; which Purity is here intimated by saying, that *they are written in the Lambs Book of Life*, and consequently the Cause why any man attaineth Holiness of Life, is the enrolling of his name in the Book of Life, to which agreeth that of the Apostle *Paul*, *Ephes.* 1.4. *According as he hath chosen us in him before the Foundation of the World, that we should be holy and unblameable before him in love.* The Apostle doth not here say, that they were chosen, because God foresaw they would be holy, but to the end they might be so. He also speaketh to the same purpose, 2 *Tim.* 1.9. where he saith, *God hath saved us, and called us with an holy Calling, not according to our Works,* (and therefore not of foreseen good Works) *but according to his own purpose and grace, which was given us in Christ Jesus, before the World began.*

Chap. 22. Vers. 1.

And he shewed me a pure River of Water of Life, clear as Crystall, proceeding out of the Throne of God, and of the Lamb.

The Exposition.

John going forward in the description of the *new Jerusalem* and the things thereto pertaining, doth here speak of the Water of Life, which God had before promised to give freely unto such, as thirsted after it, and which causeth

eth eternal Life in the Drinkers of it. This Water muſt needs be properly taken, in that all the Circumſtances of the place evince the ſame. For firſt, the Angel ſheweth to *John* the River thereof. But if it fall under the ſight, it cannot be myſtical Water, which is expoſed to the apprehenſion of the underſtanding onely. 2. It is ſaid of this Water, that it is *clear* or *ſhining* (ſo the *Greek* word λαμπρὸς here uſed, ſignifieth) *like unto Cryſtall.* Wherefore ſeeing the very colour thereof is here ſet down, it muſt needs be Water literally ſo taken. 3. It proceedeth out of the Throne of God and the Lamb. But Water myſtically underſtood, though it may proceed from him that ſitteth on the Throne, yet can it not without manifeſt abſudity be ſaid to iſſue out of the Throne it ſelf. 4. The River of this Water hath Trees growing on both ſides thereof, which agreeth not to Water figuratively ſo taken. Thus have we aſſerted the Doctrine touching the Water of Life plainly and properly ſo called, which doth not onely give light to that paſſage of *David*, *Pſal.*36.8,9. but receive atteſtation from it, for it is there ſaid, *Thou ſhalt make them drink of the River of thy pleaſures, for with thee is the Fountain of Life.* But this River of pleaſures is here in the *Revelation* ſaid to have two Springs, the one riſing out of the Throne of God, the other out of the Throne of the Lamb, that we might acknowledge our ſelves indebted not onely to God, but alſo to Chriſt (whom God hath exalted to be a Prince and Saviour, *Acts* 5.31.) For the benefit of eternal Life. Suitable whereunto is that acclamation of the Saints glorified in the Kingdom of Heaven, *Chap.*7.10. *Salvation to our God that ſitteth upon the Throne, and to the Lamb.*

Verſ. 2.

*Verſ.*2. In the midſt of the Street of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Moneth; and the Leaves of the Tree were for the healing of the Nations.

As in the former *Verſe* the *Water of Life* was ſhewn unto *John*, ſo alſo is the *Tree of Life* in this *Verſe*; which Circumſtance (as I before reaſoned) ſufficiently argueth that it is a Tree plainly and properly ſo called, otherwiſe it could not have been preſented to his view. Again, this Tree is ſaid to grow in a certain place, namely, in the midſt of the Street pertaining to the *new Jeruſalem*, and on each ſide of the River, that runneth through the ſame. But this never cometh to paſs when the *Tree of Life* is to be figuratively underſtood. See *Prov.*3.18. *Wiſdom is a Tree of Life to them that lay hold upon her.* And *Chap.*11.30. *The Fruit of the Righteous is a Tree of Life.* And *Chap.* 13.12. *When the Deſire cometh it is a Tree of Life.* And *Chap.*15.4. *A wholeſom Tongue is a Tree of Life.* In all which Texts *the Tree of Life* being confeſſedly taken after a figurative manner, there is no place mentioned where it groweth. Whereas in the *Revelation* the place of its growth is alſo expreſſed, as appeareth both from the paſſage under diſcuſſion, and from the 14. *Verſe* of the ſame *Chap.* where it is ſaid, *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.* And alſo from the 7. *Verſ.* of the 2. *Chap.* where Chriſt ſaith to the Angel of the *Epheſine* Church, *To him that overcometh will I give to eat of the Tree of Life, which is in the midſt of the Paradiſe*

of God. Which last passage doth further confirm our assertion, in that it stileth the *heavenly Jerusalem*, (for that we were even now taught to be the place where the tree of life groweth) by the name of *the paradise of God.* For the true signification of a *Paradise* is an *Orchard* or *Garden set with fruit trees*, as appeareth from *Eccles.* 2. 5. Where the Greek version runneth thus, Ἐποίησά μοι κήπους καὶ παραδείσους, καὶ ἐφύτευσα ἐν αὐτοῖς ξύλον πᾶν καρπῶν· That is, *I made me Gardens and Orchards, and planted trees in them of all kinds of fruits.* Thus that *Garden* or *Orchard* which God planted in *Eden*, for *Adam*, is described in this manner, *Gen.* 2. 9. *Out of the ground made the Lord God to grow, every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden.* Where the Greek version hath the same words that are used by Christ in the second *Chapter* of the *Revelation*, namely, τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τοῦ παραδείσου. So that none can with reason deny that there was a tree of life plainly and properly so called, which grew in the earthly *Paradise* or *Orchard*, where God placed *Adam*: no more may he deny that there is such a Tree in the heavenly *Paradise* or *Orchard*, the *New Jerusalem.* It is further here told us, (to the end we should rest in the plain and obvious sence of the place) that the Tree of life beareth a different kinde of fruit every moneth, which must needs tend to the great delight of them that shall eat thereof, in that men are much taken with the variety of their food: where by the way let it be observed, that the Tree of life is the measure of time in the world to come, for putting forth twelve sorts of fruits successively, it maketh the twelve moneths, and consequenrly the year that consisteth of them. But it will perhaps be objected, in opposition to what I affirm out of this *Chapter*, about eating and drinking in the *New Jerusalem*, that *Paul* 1 *Cor.* 6. 13. saith, *Meats for the belly, and the belly for meats,*

meats, but God shall destroy both it and them.

To which I answer that *Paul* speaketh of worldly meats, and that vessel which God hath made in the natural body to receive them, so that this pertaineth not to the spiritual body, (whereof mention is made in the same Epistle, *Chap.* 15. 44.) nor to those heavenly cates, whereof *John* here discourseth. For certainly that there shall be eating and drinking in the kingdom of heaven, is elsewhere so plainly delivered, that interpreters shew themselves ridiculous, whilst they go about to impose another sence upon the words. Hear therefore what Christ himself saith, *Luke* 22. 15. 16, 17, 18. *I have exceedingly desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup and gave thanks, and said, take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come.* Doth not this place signifie that Christ shall eat of an heavenly passover with his Disciples, as he did of an earthly one a little before his death, and shall also drink wine with them? To the same purpose he speaketh to them afterwards, in the 28. 29. and 30. *verses* of the same *Chapter*, saying, *Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me: That ye may eat and drink with me in my Kingdom.* And also *Math.* 26. 29. saying, *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers Kingdom.* Doth not this shew, (as I before argued out of *Luke*) that Christ shall drink with his Disciples new wine in the kingdom of God, as formerly he drank old wine with them at his last supper before his death, and consequeutly the tree of life is for one moneth a vine, yielding a liquor so excellent, that it needeth not age to bring it to perfection, but being only

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preſſed out of the grapes into the cup, is the moſt rich and delicate wine that can be imagined: but the tree of life affordeth to the Nations of them that are ſaved, (for only ſuch Nations are here underſtood, as appeareth from the four and twentieth *verſe* of the precedent *Chapter*) it doth, I ſay, afford not only meat and drink but medicine alſo. For when any diſtemper beginneth to creep on the Citizens of the *New Jeruſalem*, the leaves of this tree being uſed, do diſcharge the ſame. By which means they remain for ever free from ſickneſs and death. Howbeit the manner how theſe leaves are uſed, whether they be inwardly taken, (which is the more probable opinion) or outwardly applied, is uncertain, and ſo ought to be paſſed over, as alſo the buſineſs of *evacuation*. For there is no mention thereof in the Scripture, much leſs of the maner wherein it ſhould be performed. So that it becometh not us to make any further inquiry thereinto. But if any ſhall yet reply, and ſay, that what hath been ſpoken of meat and drink and medicine, to be in the *New Jeruſalem*, doth make the future happineſs of the Saints to appear ſomewhat groſs: I anſwer, it is not for us to deviſe what is ſuitable for the condition of them that ſhal inherit the Kingdom of heaven, but to reſt in that which God hath prepared for them. He could no doubt have given them ſuch an immortality as needed no outward ſupply, but could have ſuſtained it ſelf upon its own inward principles, without either meat, or drink, or medicine, but he hath thought it fit to order the matter otherwiſe, as appeareth by the declaration that he himſelf hath made thereof in the Scripture. And ſhall we preſume to be wiſer than he, and accuſe him as not knowing how to make his people happy in the compleateſt manner, by imagining ſuch a felicity as is not recorded in his word, and wreſting that which is there deſcribed by our exotick interpretations? Certainly ſeeing the Scripture

Scripture teſtifieth *that the fooliſhneſs of God is wiſer then men*, it becometh us to aſſent to that which he hath revealed, though ſeeming fooliſh to us, rather then affecting to be wiſe above what is written, to follow the groundleſs imaginations of our own heart.

Verſ. 3. And there ſhall be no more curſe; but the Throne of God and of the Lamb, ſhall be in it; and his ſervants ſhall ſerve him.

How truly I ſaid even now that the leaves of the tree of life ſhall keep the Nations of them that are ſaved free from ſickneſs and death for ever, appeareth from the beginning of this *verſe*. For when it is there ſaid, *There ſhall be no more curſe*, it is the ſame as if it had been ſaid, *There ſhall be no more utter deſtruction*, for ſo the Greek word ἀνάθεμα which properly ſignifieth a curſe, is wont in the Scripture to be taken. See *Zech.* 14. 11. from whence theſe words in the *Revelation*, ſeem to be borrowed. For whereas it is there read in Engliſh, *There ſhall be no more utter deſtruction*, the Greek hath it Ἀνάθεμα οὐκ ἔσται ἔτι That is, *There ſhall be no more curſe*. And leſt any one ſhould perhaps imagine that there may poſſibly be a difference in the ſignification between ἀνάθεμα and κατανάθεμα (which latter is the word uſed in the *Revelation*) the collation of *Matth.* 26. 74. with *Mark.* 14. 71. in the Greek will ſoon remove that ſcruple.

Though the tree of life be a great benefit to the inhabitants of the *New Jeruſalem*, yet is the preſence of God a greater, as being better then life it ſelf, without which indeed life is not lively, and therefore it is ſaid that *the Throne of God and the Lamb ſhall be in the New Jeruſalem*, namely that the Saints may enjoy his preſence, and be thereby inflamed to ſerve and honour him with the greateſt

greateſt affection. But leaſt any one ſhould turn that which is here delivered concerning the Throne of God, into an allegory, becauſe a Throne is ſometimes put for Royal power, let us evince both out of the circumſtances of the place, and alſo from other paſſages of the Scripture, that God hath in very deed a throne in heaven. For firſt if by the Throne of God ſhould here be only meant Royal power, the words would carry no emphaſis with them, when it is ſaid that *the Throne of God ſhall be in the New Jeruſalem*, ſeeing the Royal power of God extendeth it ſelf to all places alike. 2 The Throne of God is here as properly taken as that of Chriſt, whileſt it is ſaid, *The Throne of God and the Lamb.* But Chriſt being the ſon of man, cannot be denied to ſit as a King upon a throne properly ſo taken. Wherefore neither can God likewiſe. Both which are confirmed by that paſſage of the divine Author to the Hebrews, *Chap.* 12.2. Where it is ſaid, *That Jeſus ſat down at the right hand of the Throne of God.* 3. The throne of God hath been ſeen, and ſo is properly to be underſtood, as thoſe things that fall under the ſence are wont to be. This is manifeſt from the firſt *verſe* of this *Chapter*, where *John* ſaith, *I ſaw a River of water of life proceeding out of the Throne of God and the Lamb.* And alſo from the eleventh *verſe* of the twentieth *Chapter*, where the very colour of his Throne is alſo expreſſed, for ſo *John* ſaith, *I ſaw a great white Throne and him that ſat on it, from whoſe face the earth and the heaven fled away.* And finally from that notable viſion of *Micajah*, 1 *Kings* 22.19. who ſaith to *Ahab* King of *Iſrael*, *Hear thou the word of the Lord: I ſaw the Lord ſitting on his Throne, and all the hoſt of heaven ſtanding by him, on his right hand, and on his left.* 4. It is ſaid of Chriſt (as we before cited it out of the Epiſtle of the *Hebrews*, *Chap.* 12. 2.) that Chriſt ſat down *on the right hand* of the Throne of God; which could not be true, were the

Throne

Throne of God any other then a ſeat. 5. God is in the Book of the *Revelation* frequently known by the appellation *of him that ſitteth upon the throne.* See *Chap.* 5. 13. and 6. 16. and 7. 15. But this would be an impertinent deſcription of God, were there in very deed no Throne in heaven whereon he ſitteth. 6. God is ſaid *to have prepared his Throne in the heavens*, *Pſalm.* 103. 19. which will not admit any other ſence, but that he hath made there a Royal ſeat for himſelf. By all theſe arguments it appeareth that to ſay God doth not in very deed ſit on a Throne in heaven, is to contradict both the Scripture, and our very ſenſes.

Verſ. 4. And they ſhall ſee his face, and his name ſhall be in their foreheads.

That theſe words, *They ſhall ſee the face of God*, are to be taken as they ſound, I have in effect already proved, by evincing out of the Scripture that God doth in very deed ſit upon a Throne in heaven, before which the glorified Saints ſhall come and adore him. For it doth of neceſſity follow from thence, that they ſhall ſee his face. Neither do thoſe words of *Paul*, 1 *Tim.* 6. 16. (where ſpeaking of God, he ſaith, *Whom none of men hath ſeen, nor can ſee*) a whit derogate from the truth of that which we aſſert. For he himſelf elſewhere, comparing the condition of men in this life with that which ſhall be in the life to come, ſaith, *Now we ſee through a glaſs darkly, but then face to face; now I know in part, but then ſhall I know, even as I am known.* 1 *Cor.* 13. 12. Wherefore in that fore quoted paſſage of *Tim.* he ſpeaketh of men converſing in this world, between whom and God there is not only a vaſt diſtance of place (foraſmuch as he is in heaven and they on earth, *Eccleſ.* 5. 2.) but alſo ſundry bodies interpoſed obſtructing their ſight of him. Yea

were they now admitted to the very perſon of God, their eyes were not fit of themſelves to behold ſo ſpiritual and glorious an object. Whereupon the Apoſtle *John* concludeth, 1 *Epiſt.* 3. 2. That in the world to come. We ſhall be like unto God, becauſe *we ſhall ſee him as he is.* And this paſſage which we have laſt cited together with that other of the *Corinthians*, gives clear atteſtation to our opinion, as alſo doth that ſaying of Chriſt, *Matth.* 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* So that we have no need to dwell longer on this ſubject, we paſs therefore to the ſecond thing here mentioned, which is *The inſcribing of Gods name upon the forehead of the Saints.* This is performed by Chriſt, as he himſelf teſtifieth, *Chap.* 3. 12. (where ſpeaking to the Angel of the Church in *Philadelphia*, he ſaith, *Him that overcometh will I make a pillar in the Temple of my God, and he ſhall go no more out: and I will write upon him the name of my God.*) and it denoteth that they are the miniſters of God, and ſo are continually to ſerve him in his Temple. Thus (as we have above diſcourſed) the name of the Beaſt was ſet upon the foreheads of men to ſignifie that they were ſuch as ſerved and worſhipped him. Neither can any man alledge a ſufficient reaſon why this alſo ſhall not be fulfilled according to the letter of the holy Text.

Verſ. 5 And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light; and they ſhall reign for ever and ever.

John here repeateth what he had before ſpoken in the one and twentieth *Chapter*, concerning this, that there ſhall be no night in the *heavenly Jeruſalem*, nor need either of the ſun or of a candle, becauſe God is the luminary

minary thereof. For inasmuch as God *dwelleth in light*, 1 *Tim.* 6. 16. and *covereth himself with light as with a garment*, *Psalm.* 104. 2. Yea is *light it self, having no darkness at all in him*, 1 *John* 1. 5. and *shall abide with the Saints continually*, 1 *Thes.* 4. 17. It cannot otherwise be, but that he should by his presence make perpetual day in the *New Jerusalem*. As for the Reign of the Saints, mentioned in the close of this *verse*, it cannot be understood of ruling over the Nations, for that ceaseth after the day of judgement: wherefore it is meant of their *Reigning in life*, as the Apostle *Paul* phraseth it, Rom. 5. 17. and so of reigning over death for ever, as death had for some time reigned over them.

Vers. 6. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his Angel to shew unto his servants the things which must shortly be done.

This is the third time that either God himself, or the Angels confirm the plain literal, and down right meaning of those things that are spoken concerning the *New Jerusalem*, and the happiness of such as are to dwell therein. For I have before proved, *Chap.* 21. 5. that when it is said, *These sayings are faithful and true*, it is all one as if it had been said, *These sayings are evident and certain, and such as do of themselves leave no place for dispute.* To establish which exposition of mine, consider further that the Apostle *Paul* doth in four several places, namely, 1 *Tim.* 1. 15. and *Chap.* 3. 1. and *Chap.* 4. 9. and *Titus* 3. 8. tell us that such a point is *a faithful saying*, when the thing whereof he speaketh, conteineth in it self no hard and

myſtical ſence, but is to be underſtood according to the plain purpoſe of the words. Why then ſhould we prefer the imaginations of men before the expreſs language of the Scripture, and adhere to ſuch interpretations of this prophecy, as have no other ground but the bare word of thoſe that obtrude them? When the Angel further addeth that *the Lord God of the holy prophets, ſent his Angel to ſhew unto his ſervants the things which muſt ſhortly be done*; this ought not to be underſtood of the ſame Angel that here talketh with *John*, otherwiſe he would rather have ſaid, *The Lord God of the holy prophets hath ſent me.* Again, the things which this Angel ſhewed to *John*, are ſo far from being done ſhortly after, that they are not as yet come to paſs. Wherefore this ſaying, (as will eaſily appear from the ſame words uſed in both places) hath relation to that other Angel which is mentioned in the very entrance of the *Revelation*, and who ſhewed ſuch things to *John*, as began a little after to be put in execution. See *Chap.* 3. 10. where it is ſaid, *Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.* See alſo the opening of the Seals, whereof we read in the ſixth *Chapter.*

Verſ. 7. Behold, I come quickly; bleſſed is he that keepeth the ſayings of the prophecy of this book.

Here the Angel, ſpeaking in the perſon of Chriſt, ſaith, *Behold, I come quickly*; which is not meant of that notable coming of Chriſt in the clouds of heaven to judge the quick and the dead, for the event ſheweth it to be otherwiſe, inaſmuch as to this very day he is not come in that manner: wherefore he ſpeaketh of ſome

nearer

nearer and more improper Coming, namely, when he would viſit the Inhabitants of the World, for their wickedneſs, by bringing a great calamity upon them. And ſuch a Coming of Chriſt hapned in the days of *Domitian* the Emperour, not long after the Penning of this Prophecy, which I have before proved in the Expoſition of the 17. *Chapter* to have been written in the Reign of *Veſpaſian* the Emperour of *Rome*. Which Judgement, to be inflicted on the whole World in the Reign and by the Hands of that cruel Monſter *Domitian*, when Chriſt had foretold to the Angel of the Church in *Philadelphia*, *Chap.*3.10. He uſeth the ſame words in the following *Verſe*, that he doth here. For thus the whole paſſage ſoundeth, *Becauſe thou haſt kept the Word of my Patience, I alſo will keep thee from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the Earth. Behold, I come quickly.* Now that Chriſt is ſaid to come, when he executeth Judgement on any perſons for their Faults, is manifeſt from his own words in ſundry places of the *Revelation*. See *Chap.*2.5. where he ſaith to the Angel of the *Epheſine* Church, *Remember from whence thou art fallen, and repent, and do the firſt Works, or elſe I will come unto thee quickly, and will remove the Candleſtick out of its place, except thou repent.* And *Verſe* 16. of the ſame *Chapter*, where he ſaith to the Angel of the Church in *Pergamus*, *Repent, or elſe I will come unto thee quickly, and will fight againſt them with the Sword of my Mouth.* And *Chap.*3.3. where he ſaith to the Angel of the Church in *Sardis*, *Remember how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a Thief, and thou ſhalt not know what Hour I will come upon thee.* By this we ſee how appoſitely Chriſt ſubjoyneth, after the mention of his ſpeedy Coming, that *he is happy, who keepeth the Sayings of the Prophecy of this Book.* For whoſoever did ſo, ſhould be hid in the Day of Chriſt's

Anger

Anger, when he executed Judgement upon the Diſobedient and Wicked, as he promiſeth to the Angel of the Church in *Philadelphia*, in the fore-quoted place, *Revel.* 3. 10.

Verſ. 8. And I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the Feet of the Angel, which ſhewed me theſe things.

9. Then ſaith he unto me, See thou do it not; for I am thy Fellow-ſervant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: worſhip God.

The things which *John* had heard and ſeen, by means of this Angel, were ſo ſuperlatively great and glorious, and *John* himſelf was withall ſo intereſſed in them, (for being one of the Lambs twelve Apoſtles, he ſaw his own name written on the Wall of the *new Jeruſalem*) that being raviſhed therewith, he forgets himſelf, falling down before the feet of the Angel to worſhip him, although he had formerly been checkt for doing ſo. Which action of *John*, though not free from blame, hath yet ſomething in it very laudable, namely, the ſetting of ſo high a value on the knowledge of excellent things, and conſequently on thoſe perſons that diſcover them. When I conſider this in my minde, and withall obſerve how far Chriſtians generally are from having any certain notion of that happineſs, which God hath prepared for them that love him, embracing meer fancies in the ſtead thereof, I conclude that ſome reſpect is likewiſe due to ſuch as vindicate the holy Scripture, where it treateth of this matter, from thoſe falſe Gloſſes that men have ſo long impoſed on them.

them. For the right understanding of the Text in this point, is of sovereign use, and tendeth much to encourage Christians unto piety, as filling their mindes with a more firm and lively apprehension of that glory, which they through so many difficulties do aspire unto. And therefore *Paul* doth very wisely intercede with God in the behalf of the Saints at *Ephesus*, that *they might know what is the hope of his calling*, *Ephes.* 1.18. lest having an uncertain knowledge of the Prize, they should but faintly run that Race, which God had set before them. But as we learn from the carriage of *John*, to esteem highly of them, that do in a true and accurate manner represent to us the glory of the World to come, so should the Example of the Angel direct us to refuse all excessive Honours, though given by those whom we have by special favours obliged to us. For by this means we shall preserve the Prerogative of God entire, which we ought to have continually in our Eye.

Vers. 10. And he saith unto me, Seal not the Sayings of the Prophecy of this Book, for the time is at hand.

When the Prophet *Daniel* had seen certain Visions concerning that which was a long time after to be performed, he is commanded to shut them up, and seal the Book wherein they should be written, *Dan.* 8.26. & *Ch.* 12. 4. But here the Angel doth on the contrary charge *John*, that he seal not the words of the Prophecy of this Book, alleging this as the reason thereof, *Because the time was at hand.* For the case being so, it much concerned the People of God to be acquainted with the *Revelation*, that they might in time prepare themselves, & by that means avoid a surprisal. Yet must we not therefore imagine that all the things foretold in this Book, were in a short time to be fulfilled,

fulfilled, (for the very 20. *Chapter* doth abundantly refute such a conceit, there being in it the History of above a thousand years) but onely that they should ere long begin to be accomplished, as we have before demonstrated in the Exposition of the sixth *Verse*.

Vers. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

When Christ saith, *Let him that is unrighteous, be unrighteous still; and let him that is filthy, be filthy still:* This is not a Command (otherwise these unjust and filthy persons should do well whilest they went on in their wickedness) but a Commination. For seeing the means, that had already been used for the reclaiming of them from their unjust and filthy courses, had taken no effect, Christ was now resolved to deliver them over to their own hearts lusts, whereby it would come to pass, that they would afterwards proceed to a further degree of Injustice and Uncleanness. Suitable hereunto is that saying of the Angel to *Daniel*, in the 12. *Chapter* of his Prophecy, *Verse* 10. *The wicked shall do wickedly.* In like manner when it is said on the contrary, *Let him that is righteous, be righteous still,* (or *be yet justified*) *and let him that is holy, be holy still,* (or *be yet sanctified*) it is a Promise, whereby Christ sheweth that it is his intention to bring those, who hearkning to his Word, were become righteous and holy, unto a greater measure of Justice and Sanctity, agreeable to that Oracle of his delivered in the Gospel according to *Matthew, Chap.* 25. 29. *Unto every one that hath, shall be given, and he shall have abundance.*

Vers.

Verſ. 12. And behold, I come quickly, and my Reward is with me, to give every man according as his Work ſhall be.

It was before ſhewn in the Expoſition of the 7. *Verſe*, that when Chriſt ſaith, *Behold, I come quickly*, this muſt not be underſtood of his coming at the laſt Day. Suitably hereunto neither can the Reward, that he here ſpeaketh of, be meant of ſuch a Recompenſe as ſhall then be rendred unto men, but which hath place in this life, namely, whileſt he delivers the godly out of temptation, but reſerves the unjuſt, being puniſhed, unto the Day of Judgement, as is ſignified in that fore-recited paſſage, *Chap.* 3. 10, 11. where this Coming of Chriſt is ſpoken of. See alſo *Chap.* 2. 22, 23.

Verſ. 13. I am Alpha and Omega, the beginning and the end, the firſt and the laſt.

When Chriſt is here called *Alpha and Omega*, it is preſently explained by ſaying, *He is the Beginning and the End, the firſt and the laſt*; for *Alpha* and *Omega*, are the Beginning and the End, the firſt and the laſt of the *Greek* Letters. As therefore *Alpha* and *Omega* are the beginning and the end onely in reference to a certain ſort of things, ſo likewiſe doth the Compariſon require that Chriſt ſhould be. Neither is it ſo difficult a matter to finde out that, whereof Chriſt is the Beginning and the End. The divine Authour to the *Hebrews*, if we conſult him, will ſoon inform us: for he ſaith, *Chap.* 12. 2. that Jeſus is *the Beginner and Finiſher of the Faith*. Lo then, in what ſenſe Chriſt is ſtyled *the Beginning and the End*, namely, becauſe he hath begun the buſineſs of the *Faith*, or the

Goſpel, (for ſo the Faith ſimply put is wont to ſignifie. See *Acts* 6.7. *Jude* 3.) and will at length accompliſh the ſame. You ſee then how eaſie the connexion is between this *Verſe* and that which immediately went before. For if Chriſt be the Beginner and Finiſher of the Goſpel, it muſt needs come to paſs that he ſhould give to every man according to his Works, becauſe this is the main matter of the Goſpel, without which all the Doctrine thereof would be to no purpoſe. It likewiſe appeareth in what ſenſe Chriſt is ſaid to be *the firſt and the laſt*, becauſe in relation to the doing of ſomething, none is before him that beginneth it, nor after him that endeth it; wherefore if Chriſt began the Goſpel, (as the Scripture teſtifieth that he did) there went none before him, but he was *the firſt*; likewiſe if he finiſh it, (as he ſhall undoubtedly do) there will come none after him, but he will be *the laſt*.

Verſ. 14. Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.

15. For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie.

To ſerve God and perform virtuous Actions in hope of a Reward, is a thing very lawfull, as being commended to us by the Example of holy *Moſes*, who as the Authour to the *Hebrews* writeth, *accounted the Reproach of Chriſt greater Riches than the Treaſures in* Egypt: *for he had reſpect unto the Recompenſe of the Reward*, *Chap.* 11.26. Yea, by

by the Example of one that was greater and holier than *Moſes*, even our Lord Jeſus Chriſt himſelf, who, as the ſaid divine Writer teſtifieth, *did for the joy that was ſet before him, deſpiſe the ſhame and endure the Croſs, and is ſet down at the right hand of the Throne of God, Chap.* 12, 2. Neither is it onely lawfull, but altogether neceſſary, in that we cannot otherwiſe ſerve God in Faith, and ſo pleaſe him; for the foreſaid Authour plainly telleth us, that *without Faith it is impoſsible to pleaſe God: for he that cometh to God muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him, Chap.* 11.6. No marvel therefore if the Angel doth here pronounce them happy, who do the Commandments of Chriſt to this very end, *that they may have right to the Tree of Life, and may enter through the Gates into the City.* Which words do beyond all gain-ſaying evince that there is in very deed a *Tree of Life*, and alſo a *City* reſerved in Heaven for the Saints, where this Tree groweth, and that the hope to eat of this Tree, and enter into this City is and ought to be the chief Spur to the performance of our duty. So that if any man ſhall of his own head either think to do the Commandments of Chriſt without having an eye to any Recompenſe at all, or at leaſt ſhall deſpiſe the Reward here propoſed as too mean for his curioſity, he is in danger to come ſhort of happineſs. It is further apparent from the Angels words, that if any man promiſe to himſelf the happineſs here held forth, and yet doth not the Commandments of Chriſt, either becauſe he thinketh another hath done them in his ſtead, and ſo he need not put himſelf to the trouble of doing them, or that a deſire to do them is ſufficient, or upon what other ground ſoever he imagineth that eternal Life may be attained upon eaſier terms than by doing the Commandments of Chriſt, he deceiveth himſelf; for the Angel here telleth us plainly, that ſuch as obey not the Goſpel of Chriſt, but are either of a profane

or snarling disposition, or are in league with evil spirits, or pollute themselves with Women, or unjustly deprive others of their life, or worship either false Gods, or the true God in a false manner, or are addicted to Lying, shall utterly be excluded from enjoying either the *Tree of Life*, or the *holy City*, the Paradise of God, where it groweth. Finally, it appeareth from the foresaid passage, that the doing of Christ's Commandments is that which giveth men a Right to eternal Life.

Vers. 16. I Jesus have sent mine Angel to testifie unto you these things in the Churches: I am the Root and the Off-spring of David, and the bright and Morning-Star.

The first clause of this *Verse* seemeth to have relation to that which is recorded in the first three *Chapters* of this Book, where Jesus sendeth his Angel unto *John* with Instructions to be by him communicated in writing to the seven Churches in *Asia*. The second sheweth the Authority of Jesus over the People of God, as being the Son of *David, Unto whom God had sworn with an Oath, that of the Fruit of his Loyns, according to the flesh, he would raise up Christ to sit upon his Throne*, as *Peter* testifieth, *Acts* 2.30. For when Jesus calleth himself *the Root of* David, we must not understand such a Root, out of which *David* himself did grow, for by this account Jesus will be, not the Son, but the Father of *David*, which is repugnant to the Scripture, and altogether unfit to shew his Authority over the Churches of God. Wherefore he is such a Root, as sprung from *David*, and was propagated out of his Seed. And this is taught us in the Text it self, where after that Jesus had called himself *the Root of* David, he doth by way of explication presently add that he was *his*

Off-

off-ſpring, The third deſcription, which is ſubjoyned to the two former ones, whereof we have treated, doth further ſet out the dignity of Chriſt, declaring him to be crowned with glory and honour, and that in an eminent manner, as the morning ſtar doth far exceed in luſtre the other heavenly Lamps.

Verſ. 17. And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come. And let him that is a thirſt, Come; And whoſoever will, let him take the water of life freely.

In this *verſe* there are three things remarkable, the firſt whereof is the deſire that both the holy Spirit and the Church had to ſee the coming of Chriſt, before promiſed, inaſmuch as it would openly ſhew both his ſeverity towards the wicked, and his goodneſs towards thoſe that had walked cloſely with him. The ſecond is the command here impoſed upon every one that ſhould hear of this coming, to wiſh for it. The third is the invitation made to every one that is athirſt, and earneſtly aſpireth unto happineſs, to come and drink of the water of life freely. All which are of themſelves plain, and need no further interpretation.

Verſ. 18. For I teſtifie unto every man that heareth the words of the prophecy of this book, If any man ſhall adde unto theſe things, God ſhall adde unto him all the plagues that are written in this book.

Verſ. 19. And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life

life, and out of the holy city, and from the things which are written in this book.

Moſes in the law enjoyned the children of *Iſrael*, that *they ſhould neither adde to the word which he had commanded, nor diminiſh from it*, *Deut.* 4. 2. So doth Chriſt here deal with Chriſtians in relation to the book of this excellent prophecy, ratifying his injunction with the greateſt penalty that can be imagined. Now to add to the words of this book, or to diminiſh from them (if perhaps any man be ignorant of ſo eaſy a matter) is to inſert ſomething thereunto, which was not written by *John*, or to race out ſomething that was there written by him. This being ſo, what will become of them at the laſt day, who have rejected this whole book from the Canon of holy ſcripture, pretending it was written, not by that holy Apoſtle *John*, but by ſome vile perſon, when in the mean time the name of *John* is often there expreſſed, as the penman thereof, and the divine excellency of the things contained in the book ſufficiently demonſtrateth that it came originally from God? what likewiſe ſhall we think of thoſe, who have ſo ſhamefully abuſed the book of this prophecy, as that they durſt to make it ſubſervient to their own paſſions and worldly intereſts, impoſing ſuch gloſſes on the ſame, as have no hint or footſtep in the holy Text, and that on purpoſe to blacken ſome either perſon, or party, (with whom they are angry) and render them odious in the ſight of all men? Certainly this is little leſs then adding to the prophecy, and argueth ſo ſmall reverence to the pure and undefiled word of God, at which we ought to tremble, and withal bewraieth ſo great malice towards men, as that the fifteenth *verſe* of this very *Chapter*, ſheweth that ſuch interpreters will at length be excluded out of the Kingdom of heaven.

Verſ. 20. He which teſtifieth theſe things, ſaith, Surely

Surely I come quickly, Amen. Even so, come Lord Jesus.

The Lord Jesus doth here the third time mention his speedy coming, of which we have sufficiently treated: and *John* following the direction, that was before given him in the seventeenth *verse* doth beseech the Lord Jesus, that according to his promise he would come. Which passage is diligently to be observed, as strongly pressing them, who dare to deny the invocation of our Lord and Saviour Jesus Christ. For it can with no forehead be denied that here is a direct prayer addressed to him, since his ascent into heaven, and sitting at the right hand of God.

Vers. 21 The grace of our Lord Jesus Christ be with you all, Amen.

As the foregoing *verse* yielded us a direct prayer made to Christ, so this affordeth an oblique one. For *John* here requesteth that the favour of the Lord Jesus might still be put forth towards the Saints that were in *Asia*, to whom he directed the book of this prophecy. Wherefore let us after the example of so holy a person, pray earnestly that the same Lord Jesus would continue and multiply his favor towards all his Saints, that are dispersed through the whole world, that he would shelter them under the shadow of his wings against the rage of their enemies, and supply them as their several necessities shall require, and finally so fill them with the Spirit of grace, that they may abound in love towards one another, and towards all men.

FINIS.